

# **Diantha's Struggles in Pursuing Women's Emancipation in Gilman's *What Diantha Did***

**A Thesis**

Presented as Partial Fulfillment of the Requirements of the Attainment of the  
Degree

of *Sarjana Sastra* in English Literature



**By**

**Dewi Rigen Sulistini**

**07211144038**

**ENGLISH LANGUAGE AND LITERATURE STUDY PROGRAM**

**ENGLISH LANGUAGE EDUCATION DEPARTMENT**

**FACULTY OF LANGUAGE AND ART**

**STATE UNIVERSITY OF YOGYAKARTA**

**2014**

APPROVAL

DIANTHA'S STRUGGLES IN PURSUING WOMEN'S EMANCIPATION  
IN GILMAN'S *WHAT DIANTHA DID*

A THESIS

by

Dewi Rigen Sulistini

07211144038

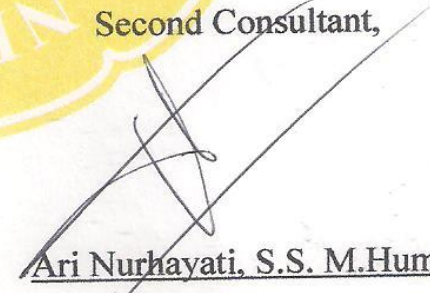
This *skripsi* writing is approved on ---, 2014

First Consultant,

Second Consultant,

  
Dr. Widyastuti Purbani M.A

NIP. 1961052419901 2 001

  
Ari Nurhayati, S.S. M.Hum.

NIP. 19690212 199702 2 001

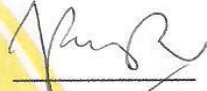


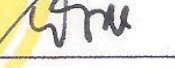
## RATIFICATION

### DIANTHA'S STRUGGLES IN PURSUING WOMEN'S EMANCIPATION IN GILMAN'S *WHAT DIANTHA DID*

#### A THESIS

Accepted by the Board of Examiners of Faculty of Language and Arts of  
Yogyakarta State University on September --, 2014 and declared to have  
fulfilled the requirement for the attainment of the Degree of *Sarjana Sastra* in  
English Language and Literature.

#### Board of Examiners

No.	Name	Position	Signature
1.	Andy Bayu N, M, Hum	Chairperson	
2.	Ari Nurhayati, M. Hum.	Secretary	
3.	Niken Anggraini, M.A	Examiner I	
4.	Dr. Widyastuti Purbani, M. A.	Examiner II	

Yogyakarta, --- 2014  
Faculty of Languages and Arts,  
State University of Yogyakarta  
Dean,



  
Prof. Dr. Zamzani, M. Pd.  
NIP. 19550505 198011 1001

## SURAT PERNYATAAN

Yang bertanda tangan di bawah ini:

Nama : Dewi Rigen Sulistini  
NIM : 07211144038  
Program Studi : Bahasa dan Sastra Inggris  
Fakultas : Bahasa dan Seni  
Judul Karya Ilmiah : Diantha's Struggles in Pursuing Women's Emancipation  
in Gilman's *What Diantha Did*

menyatakan bahwa karya ilmiah ini adalah hasil karya sendiri dan sepanjang pengetahuan saya tidak berisi materi yang ditulis oleh orang lain sebagai persyaratan penyelesaian studi di UNY atau perguruan tinggi yang lain kecuali pada bagian-bagian tertentu yang saya ambil sebagai acuan dengan mengikuti tata cara etika penulisan karya ilmiah yang lazim.

Apabila terbukti pernyataan ini tidak benar, hal ini sepenuhnya menjadi tanggungjawab saya.

Yogyakarta,        2014  
Penulis,



Dewi Rigen Sulistini

## DEDICATION

This thesis is dedicated to:

- 🌸 *Ibu & Bapak* who patiently wait for the finishing of this writing, and who pour their love and care.
- 🌸 *Bu Wid* and *Bu Ari* who help me a lot to finish this thesis.
- 🌸 *Rigen* who looks for Allah' *ridho* through this thesis.
- 🌸 People who think that they are religious but still thinking that housework is women's duty.

## MOTTO

*save Allah' rules,  
Allah will save you ..*

(Muhammad *shallahu 'alaihi wassalam*)

## ACKNOWLEDGEMENTS

Blessed be He, in whose hands, is Dominion; and He over all things hath Power. Exalted are Allah; we have no knowledge except what Allah have thought us. Indeed, it is Allah who is the Knowing, the Wise. *Alhamdulillahirabbil'alamin*, it is Allah who always stands by, pours His love and care, and looks after the researcher. There is no word in this thesis that miss His attention. *Shalallahu 'ala sayidina* Muhammad, also to his family and *shahabat*, and his followers until the end of time.

The researcher would like to express her best gratitude for Dr. Widyastuti Purbani, M.A. and Ari Nurhayati, S.S. M.Hum. as the researcher' advisors for their caring, understanding, patience and time in guiding the researcher during the writing process of this thesis. She fully appreciates both advisors for their willingness to share their precious knowledge in this study field. It is incomparable to anything.

The researcher never finishes this thesis without the trust from her beloved parents. They always ask the progress of this thesis, continuously pray, and give timeless love for her.

She would also like to express her gratitude to all lecturers of English Department from whom the researcher got so much knowledge in studying English literature and language. It goes also to all staffs of the Faculty of Languages and Arts who have supported her during her study.

The researcher's thanks go to her best friends: *mba* Tin for her care, prayers, and understanding, Quswa's folk for the shelter, Unun and the gang for the dormitory, Ria for her love and prayers, Asma Amanina's folk for their hospitality, Ulan, Djuu, Anggar, Wiwik, Dwi, Desi, Tata and others, especially thank to spiritual lecturer (*murobiah*). The researcher also wants to give many thanks to friends who give some memorable moments during the lecture in this lovely campus: Adnan, Tika, Wening, Rena, Rangga, Meilas, Aloy, and others that cannot be mentioned one by one. It is grateful having met all of them because of Allah' guidance, may this brotherhood is connected until His Garden.

Finally, the researcher realizes that this thesis is far from being perfect. She does appreciate any comments and criticisms. She hopes that this thesis can bring some contributions in literature study.

The Researcher



## **TABLE OF CONTENTS**

<b>APPROVAL .....</b>	<b>ii</b>
<b>RATIFICATION .....</b>	<b>iii</b>
<b>PERNYATAAN .....</b>	<b>iv</b>
<b>MOTTO .....</b>	<b>v</b>
<b>DEDICATION .....</b>	<b>vi</b>
<b>ACKNOWLEDGEMENTS .....</b>	<b>vii</b>
<b>TABLE OF CONTENTS .....</b>	<b>ix</b>
<b>ABSTRACT .....</b>	<b>xv</b>
<b>CHAPTER I. INTRODUCTION .....</b>	<b>1</b>
A. Background of Study .....	1
B. Research Focus .....	8
C. Research Objective .....	9
D. Research Significance .....	10
<b>CHAPTER II. LITERATURE REVIEW .....</b>	<b>11</b>
Introduction .....	11
A. Feminist Literary Criticism .....	11
B. Women's Emancipation .....	13
1. Definitions of Emancipation .....	13
2. Definitions of Women's Emancipation .....	14
C. Women's Reasons to Struggle for Emancipation .....	14
1. Women's Economic Marginalization .....	15

2. Women's Subordination .....	16
3. Women's Stereotyping .....	16
4. Violence .....	17
5. Workloads .....	18
D. The Struggles for Women' Emancipation .....	18
1. Educating Women through Women Community .....	19
2. Participating in Political Field .....	20
3. Being Entrepreneurs .....	20
4. Finding Trusted and Powerful Colleagues .....	21
5. Sisterhood as Political Solidarity between Women .....	21
E. Previous Studies .....	22
F. The Author: Charlotte Perkins Gilman Statson's Brief Biography .....	24
G. Conceptual Framework .....	24
<b>CHAPTER III. RESEARCH METHOD .....</b>	<b>26</b>
A. Research Design .....	26
B. Data and Source of the Data .....	27
C. Research Instruments .....	28
D. Technique of Data Collection .....	29
E. Data Analysis .....	30
F. Data Trustworthiness .....	31

**CHAPTER IV. FINDING AND DISCUSSION ..... 33**

**A. The Problems Diantha Faces in Pursuing**

**Women's Emancipation ..... 33**

**1. Women's Economic Marginalization ..... 34**

**a. Women Are Not Allowed to Run A Business ..... 35**

**b. Women Only Undertake Feminine Works..... 37**

**2. Women's Subordination ..... 40**

**a. Limitation of ideas.....41**

**b. Limitation of Mobility ..... 43**

**3. Women's Stereotyping ..... 45**

**a. Women Are Dependent ..... 45**

**b. Women Do Not Need Much Money ..... 47**

**c. Women are Incapable ..... 48**

**4. Women's Workloads: Women Are in Charge of**

**Housework Although They Work Outside ..... 49**

**B. The Struggles Diantha Performs to Encounter the Problems**

**in Pursuing Women's Emancipation ..... 53**

**1. Strengthening Herself ..... 53**

**2. Moving to Other Places..... 56**

**3. Bonding Sisterhood ..... 59**

**a. Establishing a Women's Club ..... 59**

b. Educating Women in the Clubs .....	62
4. Building a Company .....	63
<b>CHAPTER V. CONCLUSION .....</b>	<b>69</b>
<b>REFERENCES .....</b>	<b>70</b>
<b>APPENDIXES .....</b>	<b>75</b>

# **Diantha's Struggles in Pursuing Women's Emancipation in Gilman's *What Diantha Did***

by

Dewi Rigen Sulistini

07211144038

## **ABSTRACT**

The objectives of this research are (1) to analyze the problems that Diantha faces in pursuing women's emancipation in society, and (2) to reveal how Diantha encounters the problems she faces when she struggles in pursuing women's emancipation. The researcher uses feminist literary criticism and some supporting theories to answer the formulated research questions.

The method used in this research is qualitative content analysis. The subject of this research is a novel entitled *What Diantha Did* by Charlotte Perkins Gilman. The data were some phrases, clauses, and sentences related to problems Diantha faces in pursuing women's emancipation and her struggles to encounter the problems. The data analysis was conducted through four steps: identifying, reading and re-reading, interpreting, and categorizing the data. To gain the trustworthiness, the researcher used data triangulation technique by crosschecking the data with her consultants and other researchers.

The findings of the research show the problems Diantha faces in pursuing women's emancipation. The first problem is women's economic marginalization consisting of: women are not allowed to run a business, and women only undertake feminine works. The second problem is women's subordination consisting of: limitation of ideas and limitation of mobility. The third problem is women's stereotyping: women are dependent, women do not need money, and women are incapable. The last problem is women's workloads: women are in charge of housework although they work outside. The struggles that Diantha performs to encounter the problems are strengthening herself, moving to other places that is conducive, bonding sisterhood by establishing women's clubs and educating women through the clubs, and building a company.

## **CHAPTER I**

### **INTRODUCTION**

#### **A. Background of Study**

The word emancipation literally means to become free from the restraint, control, or power of another (Steel, 2000:220). Emancipation can be about the colonized from the colonizer's rein, the children's freedom from their parent's control, the slaves from their masters, or black people from white people's rules. Emancipation is an important and necessary step towards liberation (Arat in Stivachtis and Georgakis, 2008: 2). Over all, it can be stated that emancipation does not depend on gender. However, whenever talking about emancipation, people associate this word with men's roles and women's roles in society, i.e. the domestic roles for women and the public roles for men. This places women as the subordinated. This is triggered by society's stereotypes of gender.

Problems related to gender become a crucial problem for American countries, including United State. This is because the countries have patriarchal society, a system in which males dominate females. Some of United State people who think that women have important roles and rights as those of men object the concept of patriarchal system. They voice their objection then. They think emancipation for women should exist and be fought. These people, who are known as feminists, lead the movement of women and pursue emancipation of women in the society.

Two centuries have passed, women of today get education and jobs just like men. At a glance, this shows that women's emancipation is not needed anymore. However, most women of today still need women's emancipation because women suffer gender discrimination can be found in many part of the world. Even in highly developed countries, violence against women of all kinds is routine, and often condoned. In many parts of the world, rapes are not considered crimes, go unpunished, and continue to be used as a tool of war. Female sexual slavery and forced prostitution are still terrible "facts of life" for poor, often very young women (Claros and Zahidi, 2005:2).

Many current studies indicate that women's emancipation has to be fought at least in three sectors: economy, political system, and education. In politics, only few women participate in president or prime minister elections to be the president or prime minister candidates. The first female president in the world could be elected in twentieth century; it is about one century after the women's emancipation begins. It becomes more interesting that the data from Women in National Parliaments (2014: par. 1) shows that the percentage of female members comparing to men members in parliament of 189 countries in the world is about under 30 percent. This is under the minimum standard percentage of female percentage in parliaments. It can be concluded that gender equality in political sector is not achieved.

In economy sector, in both developed and developing countries, women are still averaging slightly less than 78% of the wages given to men for the same

work, a gap which refuses to close in even the most developed countries (Claros and Zahidi, 2005: 3). In economic opportunity or job sphere, women are mostly often concentrated in feminine professions, such as nursing and teaching, office works, care of the elderly and disabled, termed “horizontal occupational segregation”, where they tend to get lower job categories than men (World Economic Forum in Schultz, 2007: 7). Women are supposed to be teachers for elementary schools and kindergartens instead of being doctors or professors. Women are still predominantly regarded as the primary caretakers of children and other family members. ILO (International Labour Organization) actually managed a rule number 100 about equal remuneration convention in 1951. However, about sixty years later a research about gender wage gap in 43 countries (Europe, America, Asia and Africa) finds large sizes of gender wage gap (18,4%) in countries with high participation rates of women as well as in countries with low participation rates (Tijdens and Klaveren, 2012). One study compares similarly sized businesses companies. Companies with women on their boards outperformed the companies with all-male boards (Dyke and Dallmann, 2013: 9). It can be concluded that society’s consciousness of gender equality especially in economic sector is poor.

In education sector, in the past the content of educational curriculum was used to reinforce prevalent stereotypes and injustice. Women get lower quality of education than men get. This creates gender gaps between males and female students (Forsthuber et al, 2010: 13). Tragically, the gender stereotypes and injustice still happens today although women of today get education same as men



in quality. This influences educational attainment of today's women, thus their educational attainment is lower than that of men. As a result, most women of today are yet unable to access well-paid, formal jobs, to participate in, and to be represented in government and gain political influence (Claros and Zahidi, 2005: 5).

From the facts above, it can be seen that most women of today experience gender inequality. As the reflection of the gender inequality, gender discrimination toward those women happens. This gives adverse consequences for those women indeed. The gender discrimination suffered by those women cause them to be harassed and pressed easily. Tragically, when those women get insulted or harassed, they do not want to tell their family or other people to get justice because they fear. This is because people often blame women for the harassment they get.

When women are liberated and emancipated, they can be as capable as men can. A woman can do some kinds of complicated, and though professions that society' thought only men can do since the professions demand mental and/or physical energy, such as medical doctors, pilots, soldiers, architects, or engineers. There are some facts that women can do such professions. In 1906, E. Lillian Todd was the first woman pilot from USA (Matthews in Web Magazine, 2011). In 1812, the first medical doctor that successfully did cesarean surgery from Britain was a female doctor, Margaret Burckley, although she had to disguise as a man named James Barry (Jonny, 2013). In today century, there is Rear Admiral Nora

W. Tyson, the first naval female commander of carrier strike group in United State (Anderson, 2012: par 3).

Women can change the world if they are treated equally. Therefore, fighting for women's emancipation is still necessary if women of today want to get equality and to reduce the discrimination toward them. They need to be strengthened to do that. There are some ways that women can do to strengthen themselves in order to pursue their emancipation. The ways are such as going to women's conferences, sharing experiences with successful women or reading literary texts with the main female characters who are brave, strong, and independent women. Among the ways, Reading literary texts can be the smoothest way to inspire women to get the strength. It is because literary texts influence readers effectively through the characters, as Morris wrote in her *Feminist and Literature* (1993: 7):

Literary texts provide a more powerful understanding of the ways in which society works to the disadvantage of women. Positive image of female experiences and qualities can be used to raise women's self-esteem and lend authority to their political demands. Representation is perhaps the most fundamental of all human activities, structuring our consciousness of ourselves and of external reality.

A novel by Charlotte Bronte entitled *Jane Eyre* can be an example. Jane Eyre is a female character who is deeply passionate and feels a need for adventure, excitement, and even a desire for work that matters in the larger scale of human accomplishment (Milton, 1984: 18). Before the publication of *Jane Eyre*, women had no legal rights, not even of their own children, their education was 'poor and

oriented towards marriage', they could 'neither own nor inherit property', and had no opportunity to divorce their husbands, no matter how cruel or violent these were (Martin in Kolle, 2011: 3). After this novel was published, the "new women" became predominant based on the main character, Jane, who is independent, strong, forward, and radical in the sense of marriage and contraception opinions (Covo, 2013: 23).

The example shows that reading literary texts could influence readers. In short, texts have function as the field of ideology spreading. Literary works such as poetry, prose, and plays can be a means to reveal the reality in the society. It can be stated that literary texts present human experiences. Literary texts are aimed at portraying, describing, and analyzing individual emotions. This becomes reasonable if saying that literary texts are a good alternative booster to be chosen. It is because the texts can stimulate reader's emotions to get mad, happy, or confident. Reader's belief and viewpoint will be influenced by the stimulated emotions.

Another literary text that may inspire its readers is a novel written by Charlotte Perkins Gilman, *What Diantha Did*. Gilman was a prominent American sociologist, novelist, writer of short stories, poetry, and nonfiction, and a lecturer for social reform (Tuttle and Kessler, 2011: 2). She was a pivotal feminist theorist, for she was one of the first to seek to explain how women and men came to have their respective societal roles and why societies developed gender inequalities (Edles and Appelrouth, 2004:194).

In this research *What Diantha Did* is analyzed. The novel contains Gilman's style: radical, humorous and sensational. This book provides a unique look at a very forward thinking author, who in the early 1900s thought about women working away from the home to build and to run a business. It was mostly unthinkable in those days, but is so common to us 100 years later. Her ideas are expressed through her protagonist, Diantha. In the book, through Diantha Gilman presents many of her ideas for the reformation of the whole 'servant question' (Rich in Gilman, 2005: 13). *What Diantha Did* provides essential insight into Gilman's important legacy of social thought (Rich in Gilman, 2005: 2).

The main idea in this book is a woman moving away from the home to work. Diantha is a 21-year-old woman who moves away from her society with the idea of creating a domestic business to create a solution to problems of housework. Most of the female characters written in this story are enterprising and capable, but are held back by their situations at home. With Diantha's ideals that want to rescue them from the situation, they can grow into their own selves and are able to live independently without the burden of responsibility to live under the traditional style of being homemakers or mistresses of the house. Diantha herself undergoes troubles with men and old-fashioned women, who are unable to accept her idea, in pursuing her ideals.

Therefore, this research discusses the women's struggles in pursuing women's emancipation in the novel. It is important to know reasons why the struggles for women's emancipation needed in the society.

## **B. Research Focus**

*What Diantha Did* is one of the novels women problems in society. The researcher sees that struggles in pursuing women's emancipation are emphasized by the author. Therefore, this research focuses on two aspects: women's emancipation and women's struggles.

Women's emancipation never stops being an interesting topic. This topic is easily found in any newspapers, magazines, texts books and literary texts. Until today, it continues being an agenda conducted by feminists. Discrimination against women is believed causing women's emancipation to be pursued. The Discrimination against women in all aspects of life have awakened numbers of women to struggle for their emancipation. Those women realize that they are treated unequally by their society. This happens to the main character in the novel, Diantha. She realizes the awkward conditions in a society who gives stereotypes of men and of women. The stereotypes are of underestimating women's position in family and society. Diantha sees that the society only gives emancipation to men. Therefore, she tries to change that condition.

This research concerns on women's emancipation and women's struggles to achieve the emancipation. Based on the explanation, the researcher formulates two research questions as follows:

1. What are the problems Diantha faces in pursuing women's emancipation?
2. How does Diantha encounter the problems she faces when she struggles in pursuing women's emancipation?

### **C. Research Objectives**

Based on the background of the study and the research focus, the researcher formulates objectives of this research. The objectives are to analyze the problems that Diantha faces in pursuing women's emancipation in society, and to reveal how Diantha encounters the problems she faces when she struggles in pursuing women's emancipation.

### **D. Research Significance**

The significance of this research is to enrich the researches in literary field, especially in feminist literary criticism. This research is expected to give students, especially those who study literature, the knowledge of understanding and appreciating literary works, especially those written by women. The researcher hopes it can be an alternative reference used by the students. It is hoped that this research can make people more aware of women's existence.

## **CHAPTER II**

### **LITERATURE REVIEW**

#### **Introduction**

This chapter consists of the explanation of theories and terms used in this research related to the research focus. They are feminist literary criticism, women's emancipation, and women's struggles. Previous studies, biography of the novel's author, and the conceptual framework are also described in this chapter.

#### **A. Feminist Literary Criticism**

Two definitions of feminism are taken from Porter and Morris. This is because their definitions are supporting to each other that are suitable to analyse the novel in this research. Porter (in Beasley, 1999: 27) states that feminism is a perspective that seeks to eliminate the subordination, oppression, inequalities and injustices women suffer because of their sex. Morris (1993: 1) explores that Feminism is a political perception based on two fundamental premises: (1) that gender difference is the foundation of a structural inequality between women and men, by which women suffer systematic social injustice, and (2) that the inequality between sexes is not the result of biological necessity but is produced by the environmental construction of gender differences.

In many cases, women always tend to be subordinate of men; women are described as weak persons. Some experts who concern with woman cases are

called as feminists. Feminists are known interested in literature. It is because literature is an influential cultural practice embodied in powerful institutions. Meanwhile, literature constructs representation of existing reality that becomes one of the media that influences the universal view upon women. Literature itself is a cultural practice involving the writing, reading, evaluation, and teaching of the literary canon. As a body of respected writing, literature starts to answer the questions in terms of the relationship between literature and life. People have believed that literature can be perceived as giving the "insight into human experience" in the real world (Morris, 1993:7-8). This is why the words written in literary works have the powerful influence to shape belief upon readers.

Feminist literary criticism itself has some definitions formulated by some experts. However, the definitions are not contradictory. The researcher uses three of the definitions. Feminist literary criticism is focused on the representation of female writers as the producers of the text and female readers as the consumers of the texts. It offers to analyze texts to emphasis issues related to gender and sexuality in works written by both men and women, but is concerned with women's writing (Benstock et al, 2002: 153). Feminist literary criticism can also be explained as the critical analysis of literary works based on the feminist perspective that usually begins with a critique of patriarchal culture. Furthermore, Feminist literary criticism appears as the representation of women's power in criticizing the society, delivering, and expressing their ideas (Humm in Jackson and Jones, 1998:336). In short, it can be stated that feminist literary criticism deals with female readers, female writers and women issue through women's



perspectives that concerns with the impact of gender on writing and reading, the place of female writers in the society's canon.

## **B. Women's Emancipation**

### **1. Definitions of Emancipation**

Emancipation, in law, means the act of allowing a minor to take on adult responsibilities and freedoms, usually due to a unique set of circumstances. Some of the most common ways for a minor to become emancipated include marriage, reaching the age of majority, entering military service, or by court order (USLegal, 2011: par. 2). In public society, emancipation is acquiring the full citizenship status and relevant rights for collective as well as individual (Kurczewski, 1999: par. 1). Based on Arat, emancipation means an act that challenges the boundaries drawn by state in order to get liberation (Arat in Stivachtis and Georgakis, 2008:2). Arat adds emancipation is an important and necessary step towards full liberation. This means that if someone or some people want their liberation wholly they should pursue emancipation. Emancipation has various definitions but in general, it can be concluded that emancipation is about getting equal liberation and rights in social and political situation. It influences people in some aspects, such as economy, political system, family, or religion, and in its application it is not based on gender. It refers to anybody: males and females.

## **2. Definitions of Women's Emancipation**

The term women's emancipation proclaimed as a respond for the unequal emancipation for women because women are labeled as subordinated and weak. The phrase "Emancipation of women" is used to describe a process wherein the powerless can gain a greater share over resources and decision-making (Sajib, 2013, par 2). Actually, women's emancipation has various definitions, so the researcher uses the definition related to the theme of the novel. The researcher found that the main theme of Gilman's *What Diantha Did* is the struggle for women's emancipation. Gilman in this novel reveals what women can achieve when they are liberated from repressive economic and social forms (Madsen, 2000: 78). Therefore, the definition of women's emancipation used in this research is related to women's struggles based on Paletschek and Ennker. They state that women's emancipation is understood to mean the fight for self-determination and improvements in the legal, social, cultural, and political positions of women (Paletschek and Ennker, 2004: 6). It can be stated that women cannot change their condition in society if they do not struggle to change their condition.

### **C. Women's Reasons to Struggle for Emancipation**

Women's rights are always put after those of men, this shows the inequality between men and women. This creates discrimination for women that then becomes women's reason to proclaim women's emancipation. Most women in the world experience the discrimination and are familiar with it until now. The

discriminations based on gender have many forms including sexual harassment, the economic marginalization of women, women's subordination, women's stereotypes, violence, and workloads. The kinds of discrimination are problems putting position of women under that of men in society. This is the reason why women's emancipation is needed in order to reduce the discrimination. The followings are some brief explanations of those kinds of discrimination.

### 1. Women's Economic Marginalization

Marginalization is a process of social exclusion that results in individuals and/or groups experiencing deprivation, either of resources or of social links. A key aspect of marginalization is the economic, religious, social, and/or political disempowerment that a person may experience within a society because he/she is lacking in social recognition and value (Marshall in Maslen, 2008: 8).

The economic marginalization causes the economic disadvantage of women, such as high levels of female unemployment and poverty (Reckdenwald and Parker, 2008: 1). Addressing of feminine and masculine words to professions causes women's economic marginalization. Women are supposed involving in professions perceived as feminine professions as such nursing, teaching, and clerical work (Nieva and Gutek in Domenico and Jones, 2006: 2). This controls work opportunities for women. Moreover, feminine professions are usually kinds of low paid professions. Therefore there are many women live poorly.

This is why women need to struggle pursuing women's emancipation in order to erase women's economic marginalization.

## 2. Women's Subordination

People who have muscles and big body can defeat people who do not have them. Therefore, women are seen as the second-class, because most women do not have muscles and have smaller bodies than men. This condition occurs because society has a false belief that women by nature are incapable intellectually or physically than men. Thus, women are excluded from the public sphere, as Ciotlăuș (2010:164) states that:

The universality of women's subordination came under heavy critique and became problematic because of the binaries (male/female, nature/culture, production/reproduction etc.) on which it was based. This dualistic framework failed to understand women's position when translated to other cultural contexts.

In short, women's subordination occurs because of gender differences rooted from the men's idea viewing women as incapable intellectually and physically than men.

## 3. Women's Stereotyping

Stereotypes, as Jones wrote (1997: 201), are “thought by many to be the engine that drives prejudice...Stereotypes are prejudicial because they involve generalization”. Furthermore he explains that:

A stereotype is a positive or negative set of beliefs held by an individual about the characteristics of a group of people. It varies in its accuracy, the extent to which it captures the degree to which the stereotyped group members possess these traits, and the extent to which the set of beliefs is shared by others...Stereotyping is the process by which an individual employs a stereotypical belief in the evaluation of or behavior toward a member of a stereotyped group (Jones, 1997: 170).

Then, it can be stated that women's stereotypes are prejudicial addressed to women. There are many women's stereotypes in society, for example beliefs that women are gentle, weak, irrational, and that women are supposed to have "clean jobs" such as secretaries, teachers, librarians etc. Women's stereotypes have restricted women's life. Therefore, women's emancipation is expected to free women from the stereotypes.

#### 4. Violence

Violence is the intentional use of physical force or power, threatened or actual, against oneself, another person, or against a group or community, violence may cause or have a high likelihood of resulting in injury, death, psychological harm, maldevelopment or deprivation (World Health Organisation, 2014: par.1).

Violence against human being is basically derived from various sources, one of which caused by gender. In society, women often experience violence such as sexual harassment, women's trafficking, and forced prostitution in their daily feature of women's interactions in their neighbourhoods, public transport, workplaces, schools, sport clubs, and other social institutions.

There are many forms of crime that can be categorized as gender-related violence. They are rape against women, domestic violence, genital mutilation, prostitution, and violence in the form of pornography, molestation, sexual and emotional harassment (Fakih, 1996: 17-20).

## 5. Workloads

Gender bias results workloads. This is often caused by the presence of the society's views or belief that "women's works", like all the domestic works, are considered and assessed lower than the types of work considered as "work of men" (Burnham and Theodore: 2012: 20). Whenever talking about working women, people start questioning about how it is possible for women to "go out to work" and still "take care of the home" and "be mothers." Women are presumed to be in charge of the domestic support system. This double binding work makes it hard for women to compete with men in work places.

### **D. The Struggles for Women' Emancipation**

Without hardship, people will have no reason to change. This means struggle is a must if people want some progress in their life. The struggle may be a moral one; or it may be a physical one; or it may be both moral and physical; but it must be a struggle. In struggle, Prashadin (in Nguyen, 2009:203) states, "...we can re-create our bonds and we can fight, ceaselessly, for what we deem to be our rights and for what we envision". It can be concluded that people can re-create their bonds and they can fight to achieve their dreams and rights.

There are some categories of struggles depending on the reasons behind the struggles. Struggles for women's emancipation are struggles to achieve emancipation in political, legal, social, and cultural positions for women. The struggles are performed because of the will to erase discriminations and oppressions experienced by women in society.

In order to achieve the success of the struggles, Lerner (in Rakhmawity, 2011: 15) explains that women must have and understand feminist consciousness, which she defines as: (1) the awareness of women that they belong of subordinate group and that, as members of such a group, they have suffered wrongs; (2) The recognition that their condition of subordination is not natural, but socially determined; (3) the development of a sense of sisterhood; (4) the autonomous definition by women of their goals and strategies for changing their condition; and (5) the development of an alternated vision of the future. These five consciousness are expected to explain women about their position in society clearly. By understanding the feminist consciousness, Lerner explains, women will understand that their subordination is not natural; that it is created by the patriarchal system which has been existing since centuries ago.

The followings are some of struggles that women can do to achieve women's emancipation:

1. Educating Women through Women Community

People perform various struggles based on the problems exist. Struggles related to women's emancipation are usually started from efforts to awaken other women about their subordinated condition. The efforts can be through women's community. This community has a mission to educate women about their human rights, which are equal to those of men. The rights are to voice their mind, to get same education as men in quality, to vote, and to make their own decision for themselves, etc.

## 2. Participating in Political Field

Women who work in political field, especially in parliaments, are those who can deliver women's voices about gender equality. It has been known that only few women who participate in parliaments of each country in the world. These women have succeeded in releasing laws related to women's rights including voting in general election, albeit they have not succeeded to change society's stereotypes of women. Therefore, more women who participate in political field are needed to get the more rights.

## 3. Being Entrepreneurs

Women's consciousness in economic sector is needed in order to erase the women's economic marginalization. Stereotypes of women that women do not deserve to be the leaders of companies, that women should work as secretaries, babysitters, or the teachers are existed because society positions women as the subordinates. This causes few women who dare to build and run companies. Therefore, it is needed to encourage women to run businesses or to build their own business. If there are many women who become entrepreneurs or executives, a stereotype that women cannot be entrepreneurs can be erased.

## 4. Finding Trusted and Powerful Colleagues

There are people that are single fighters in society when they claim their right or when they establish a policy. People who establish a policy experience violence



in society that opposes their ideal. Therefore, they usually build a community with people who have same vision or ideal to support them.

This also happen to women. Many women are single fighters in society especially when those women work in a place where men are dominant, such as in the military or parliamentary. They are often underestimated or harassed by men's colleagues.

Having supporting people is not enough, people need others who have power and can be trusted. Therefore, they need friends and colleagues that can understand their ideal or have same vision in order to get the supports. In this case, it is women who need the trusted colleagues. Women can join women communities or come to women's conferences so they can meet more women, learn other women' experiences, or find other women who have same ideals.

## 5. Sisterhood as Political Solidarity between Women

Women need to come together in a situation where there will be ideological disagreement and work to change that disagreement in order to make communication occur. It means that when women come together, they will acknowledge that they are divided and must develop strategies to overcome fears, prejudices, and competitiveness. Negative disagreements that have taken place in feminist cycle have led many feminist activists to shun groups or individual interaction where there is likely to be disagreement which leads to confrontation. Women need to have experience of working through hostility to arrive at understanding and solidarity.

When women actively struggle in truly supportive way to understand their differences, to change misguided and distorted perspective, they lay foundation for the experience of political solidarity. To experience solidarity, women must have a community of interest, share beliefs and goals around which to unite, to build sisterhood. Support can be occasional. It can be given and just as easily withdrawn. Solidarity requires sustained, ongoing commitment. In feminist movement, there is a need for diversity, disagreement, and difference if the movement is about to grow (Rakhmawity, 2011: 17).

#### **E. Previous Studies**

In this research, the researcher analyzes women's struggles. The struggles pursued by the main character of the novel is analyzed in feminist point of view using feminist literary criticism. There are other researchers have studied about women's struggles and feminist literary criticism.

Miftakhul Maarif (2010), student of The State Islamic University of Malang, has conducted his thesis entitled "Women's Woman Struggle against Gender Inequality in *The Tenant of Wildfell Hall* by Anne Bronte". Maarif presents the problem of the women's struggles against inequality and men's domination over women. This research explores struggles for women's emancipation.

Hanindita Rakhmawity has analyzed a novel, *The Color Purple*. Her thesis is about the female characters and their struggle to achieve freedom and independence. Her thesis is entitled "The Struggle of the Female Characters in Obtaining Freedom in Alice Walker's *The Color Purple*: A Black Feminism

Study” (2011). Rakhmawity also uses feminist literary criticism but focuses on black feminism study. She uses different novel from different authors written in same era with this research. The similarities of both researches are the struggles of main female characters as the main issue and the use of feminist literary criticism.

Lillian S. Robinson, from University of Tulsa, conducted her research entitled “Killing Patriarchy: Charlotte Perkins Gilman, the Murder Mystery, and Post-Feminist Propaganda” (1991). Robinson used Gilman’s works as the subject of her research including *What Diantha Did*, *Herland*, *Moving the Mountain*, “Three Women”, and “Women and Economic”. Robinson analyzed Gilman’s criticism to society through her works, so that she analyzed Gilman’s works: plays, short stories, novels and essays. Robinson’s analysis for Gilman’s *What Diantha Did* is about Gilman’s idea that is a capitalization of housework (Robinson, 1991: 275).

Although many researchers have similar studies and researches, this research is still relevant to be inspected. Because there is no researcher who studies women’s struggles for women’s emancipation in the novel, *What Diantha Did*. Although Robinson used same subject with this research, her analysis of Gilman’s *What Diantha Did* focuses on Gilman’s idea related to Gilman’s idea in her other works. Meanwhile, this research concerns about Diantha’s struggles in pursuing women’s emancipation in *What Diantha Did*.

## **F. The Author: Charlotte Perkins Gilman Statson's Brief Biography**

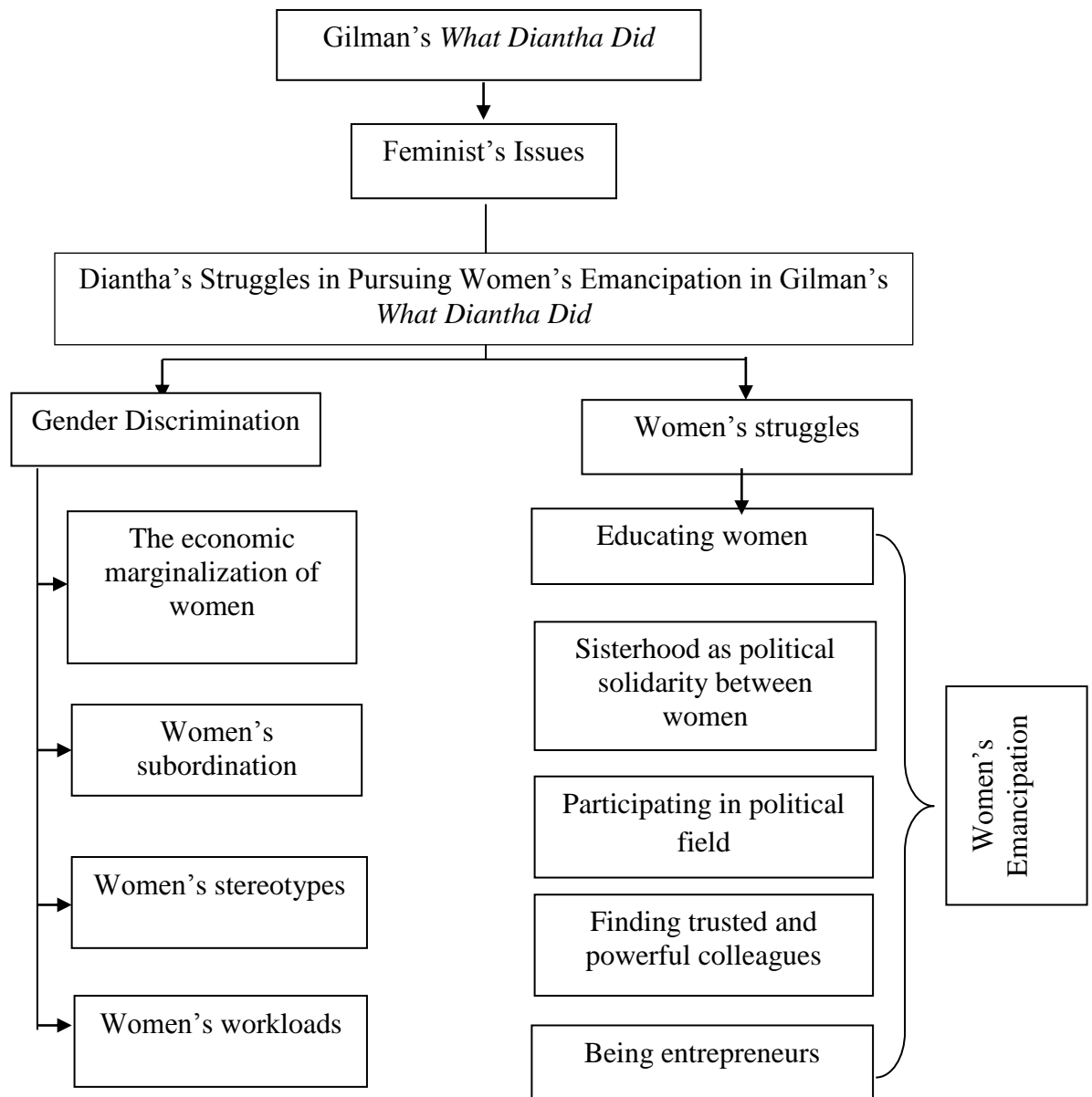
Charlotte Anna Perkins is Gilman's maiden name before getting married with her cousin George Houghton Gilman. She was born on 3 July, 1860 in the New England town of Hartford, Connecticut. She was the daughter of Mary Fitch Westcott and librarian and writer Frederick Beecher Perkins (Adles and Appelrouth, 2004: 195).

Charlotte Perkins Gilman was a remarkable woman from the US whose influence was international. She called for a "larger feminism" that would involve altering sexual relationships, home life, motherhood and the economy. Gilman managed to earn her living by writing books and articles. She called herself a humanist, and believed the domestic environment oppressed women, leading theorist of the women's movement in the United States (Adles and Appelrouth, 2004: 193). She was an outspoken feminist and fought for women all her life. She wrote stories and articles in newspapers about women's condition in the male dominant society (Sigurðardóttir, 2010: 3).

## **G. Conceptual Framework**

Women's emancipation becomes feminist's goal to be achieved. It is often being the main issue in feminist's writing works including in Gilman's novel *What Diantha Did*. In this research, the researcher analyses woman's struggles in pursuing women's emancipation conducted by the main character in the novel, Diantha. The focuses are the problems Diantha faces and the way of Diantha's struggles to encounter the problems in order to achieve women's emancipation.

## H. Framework of Thinking



## **CHAPTER III**

### **RESEARCH METHOD**

#### **A. Research Design**

This research is qualitative. In order to do the research systematically and to reach the objectives of the research, the researcher made a research design. Moleong (2006: 6) defined qualitative research as a research procedure resulting descriptive data from the written or the spoken words of the subject of the research being observed. Thus, the most suitable method for this study is descriptive-qualitative method. It is because this research relates to understanding certain phenomena by interpreting the meaning of certain text.

Qualitative research is a research that the finding is not in the form of number, statistic, or other quantitative matters (Strauss and Corbin, 2007: 4). Hence, the data that were collected in this research are performed in the forms of words rather than numbers. In this research, the researcher analyzed women's struggles to pursue women's emancipation portrayed in Gilman's *What Diantha Did*. The researcher analyzed the causes and the effects of women's struggles for women's emancipation and the solution of the problems that occur when women struggle for their emancipation. The findings of the research were explained in descriptive data.

## **B. Data and Source of the Data**

The main resource of the data is a novel by Gilman entitled *What Diantha Did* in the form of phrases, clauses, sentences and expressions related to: (1) the problems Diantha faces in pursuing women's emancipation, which comprise: a) the women's economic marginalization, b) women's subordination, c) women's stereotyping, and d) women's workloads: women are in charge of housework although they work outside; and (2) the struggles Diantha performs to encounter the problems in pursuing women's emancipation: a) strengthening herself, b) moving to other places, c) bonding sisterhood, d) building a company.

Besides the novel, the researcher used the secondary resources. They are *Feminist and Literature (1993)* written by Morris, and "Marginalised and Isolated Women in the Australian Capital Territory Risk, Prevalence, and Service Provision" written by Maslen (2008). They are a book and an article dealing with women's emancipation, feminist literary criticism and women's emancipation.

## **C. Research Instruments**

Since this research used descriptive-qualitative method, the key instrument of the research is the researcher herself and her logical thinking. According to Moleong (2006: 168) the researcher is not only a planner, but also an implementer, an organizer, an evaluator, and finally a reporter of his/her own research. The researcher used her understanding and interpretation based on her knowledge that was supported by mimetic theory as the main guideline.

The researcher also made data sheet to help her in collecting the data. It was used to arrange the data systematically in a table. The data were categorized into

the thematic meaning related to problems Diantha faces in pursuing women's emancipation and the category related to the struggles that Diantha uses to encounters the problems. The researcher put the data into table first and transferred the data into the data sheets. The form of data sheet is presented in the table below:

Table 1. The Data Sheet

<b>No.</b>	<b>Category</b>	<b>Sub Category</b>	<b>Quotations</b>	<b>page</b>
1.				
2.				
3...				

The data were arranged based on their categories, and then the researcher crosschecked and re-crosschecked the data in order to achieve the validity.

#### **D. Technique of Data Collection**

In collecting the data, the researcher employed documentation technique. The data of this research were taken from the novel through close reading and comprehension. After reading, the researcher reread the novel carefully and made notes to collect the data. The comprehensive reading of the novel more was done to get the detail information and relevant data to the objectives of the research.

The process of data collecting technique consists of four steps as explained below.

##### **1. Careful and Comprehensive Reading**

Reading the novel carefully and comprehensively was done in order to understand the content of the text, while re-reading the novel several times



carefully was also done to get more detail information and the trustworthiness of the data.

## 2. Note-Taking

Note taking was done to collect the data of the detail issues related to the objectives of the research to be analyzed.

## 3. Data Interpreting,

The taken data were interpreted using feminist literary criticism.

## 4. Data Categorizing

Finally, the interpreted data were categorized into the thematic meaning related to: the problems Diantha faces in pursuing women's emancipation, which comprise: the women's economic marginalization, women's subordination, women's stereotyping, and women's workloads; and the struggles Diantha performs to encounter the problems and pursuing women's emancipation, which comprise: strengthening herself conflict, moving to other places, bonding sisterhood, building a company.

## **E. Data Analysis**

Data analysis is a process of systematically organizing and arranging data into pattern, category, basic unit, in order to find a theme and to formulate a hypothesis as the data suggest (Bogdan and Biklen in Moleong, 2006: 248). In other words, the researcher should work with the data by organizing the data, breaking them into manageable unit, discovering what is important and what is to be learned, and deciding what should be reported. Thus, the researcher conducted some steps of data analysis.

- 1) The researcher read and learned the data got from the novel and other sources related to the objectives of the research.
- 2) After collecting the data, the researcher categorized and classified them into two categories. The first category answers the first objective that is the problems Diantha faces in pursuing the women's emancipation. The second category answers the second objective that is the struggles Diantha uses to encounter the problems.
- 3) The researcher analyzed the data by describing and interpreting them. She also found some related points among the data and the applied theory.
- 4) After analyzing the data and finding the relation between them and the theory, the researcher drew a conclusion from those findings as the result of the research.

#### **F. Data Trustworthiness**

The validity of the research needs to be measured in order to convince that the research is worthy of attention. The measurement of the research quality is usually known as trustworthiness. There are some strategies employed in qualitative research to establish trustworthiness. Moleong (2006:173) mentioned the criteria to check the trustworthiness of the data, including credibility, dependability, conformability, and transferability. Therefore, in this research the researcher measured the degree of credibility, dependability, and conformability.

Credibility is concerned with the accuracy of the data. The researcher achieved the credibility of the data through deep and detail observation of the

data, so that they could be said credible. In applying the observation, the researcher read and reread the data carefully and comprehensively. In this research, credibility is also reached through triangulation technique. There are two types of triangulation technique used by the researcher. They are triangulation by the theory and by the researcher. Triangulation by the theory was done using more than one sources of the theory in analyzing the data. Triangulation by the researcher was also used to enhance the trustworthiness of the data. Although the research was done by only one researcher, it was always consulted to the two consultants in order to confirm the data. The researcher confirmed the data to Ms. Dr. Widyastuti Purbani M.A as the first consultant and Ari Nurhayati, M.Hum as the second consultant.

Dependability refers to the stability and the ability of the changes in data over time and conditions. The researcher examined the process of the research: data collection and data analysis in order to achieve the degree of dependability. She read and reread the data to gain certainty and stability of the data. She ensured that the data were in accordance with the research questions.

Conformability is concerned with the neutrality about the explanation and the conclusion of the data depending on the condition of the inquiry rather than on the researcher. Conformability aims at measuring how far the findings of the data are truly based on the data. To get the conformability of the research, the researcher discussed the data with her colleagues, Christina and Adnan. They were students of Yogyakarta State University who have the same study program with the researcher, English Literature.

## CHAPTER IV

### FINDING AND DISCUSSION

This research analyzes Diantha's struggles in pursuing women's emancipation in Gilman's *What Diantha Did* as a representation of social problems between women and patriarchal system in society using feminist literature feminism approach. Feminism based on Morris (1993: 5) is a political perception based on two fundamental premises: (1) that gender difference is the foundation of a structural inequality between women and men, and (2) that the inequality between the sexes is produced by the cultural construction of gender differences. Gilman through her novel, *What Diantha Did*, wants to show the discrimination toward women as the reflection of gender inequality. Facing the gender discrimination in her life, Diantha struggles to achieve women's emancipation.

Furthermore, in analyzing the novel the researcher focuses on the discussion of two points: 1) the problems Diantha faces in pursuing women's emancipation and 2) the process experienced by Diantha to achieve women's emancipation.

#### **A. The Problems Diantha Faces in Pursuing Women's Emancipation**

The researcher found that problems Diantha faces in pursuing women's emancipation are caused by gender discrimination against women. Solving the problems becomes the reason why she struggles for women's emancipation. The problems related to gender discriminations Diantha faces in her society are the

problems Diantha faces in pursuing women's emancipation, which comprise: the women's economic marginalization, women's subordination, women's stereotyping, and women's workloads.

### **1. Women's Economic Marginalization**

A key aspect of marginalization is the economic, religious, social, and/or political disempowerment that a person may experience within a society because he/she is lacking in social recognition and value (Marshall in Maslen, 2008: 8). The economic marginalization is one of women's problems appeared in this novel. Job discrimination emerges as an effect of women's economic marginalization where women are supposed to undertake professions categorized feminine professions, and men are supposed to undertake masculine professions. This job discrimination limits work opportunities for women.

This kind of discrimination restricts Diantha and other women in Diantha's society from having profession that interests them. Diantha who works as a teacher feels tired with her work. She wants to change her work to another work that interests her. However, she faces job discrimination where she cannot undertake a work that she likes. The work is owning and running a company. This is because in her society running and owning a company are kinds of men's work.

Problems that Diantha faces related to women's economic marginalization are that women are not allowed to run a business and women only undertake feminine work. The first one focuses on restriction for women to undertake particular works

categorized masculine works such as doctors, pilots, or entrepreneurs. The last one focuses on kinds of works for women.

a. Women Are Not Allowed to Run A Business

In a society where Diantha lives, women are not allowed to run a business. Diantha's father and Diantha's fiancé are two of those who forbid women to run a business. Diantha's father forbids her mother to help him running his business. It is because he thinks that women's nature is housework. This can be seen in a quotation:

.... developed such competence in the various arts of house work ... her father .... did not value it more ... because he expected such competence in women, all women; it was their natural field of ability, their duty as wives and mothers. Also as daughters. If they failed in it that was by illness or perversity. If they succeeded—that was a matter of course. (Gilman in Project Gutenberg, 2001:19)

The quotation shows that Diantha's father thinks that housework is not just the nature of women but the duty of women in their family whether as wives, mothers, or daughters. Ergo, he demands his daughter and his wife can handle housework well.

However, Diantha finds that housework is not the work that interests her mother. Her mother's interest and ability is accounting, but her mother binds her interest, because his husband forbids her. Diantha's father's prohibition can be found in her mother's remark:

"But, Mother, there is one part you like—keeping accounts! I never saw anything like the way you manage the money, ... .."

"Yes—I do love accounts," Mrs. Bell admitted. "... I've often thought your Father'd have done better if he'd let me run that end of his business." (Gilman in Project Gutenberg, 2001:14).

This quotation shows that Diantha's mother does not only think that she likes doing accounting but also think to help her husband to run his business. However, her husband who cannot run a business well does not allow her to help him because running a business is difficult work.

Meanwhile, Diantha's fiancé, Roscoe Warden, does not want his fiancée run a business. A reason for this prohibition is in a conversation between Diantha and Roscoe.

"... I have said that I will marry you whenever you choose. But it is you who are saying, 'I will not marry a woman with a business.'" "This is foolishness!" he said sharply. "No man—that is a man—would marry a woman and let her run a business." (Gilman in Project Gutenberg, 2001:127).

This quotation shows Roscoe's thought that women who run a business are foolish. Roscoe's remark to his fiancée can be meant that he does not allow his wife runs a business thus he does not marry women who run a business. It can be seen that a barrier is emerged between men and women in work sphere, people who cross the barrier must get punishment. In Diantha's case, she is not deserved to be married if she runs a business.

For Roscoe, it is not about running a business but about women who work. Therefore, Roscoe does not only forbid his wife to run a business but also does not want his wife works. He thinks that a working woman is a disgrace. He says it to Diantha when she asks him his opinion, if his sisters go away to work:

..... What would you think if Madeline—or any of the girls—should go away to work?" ... "I shouldn't allow it," he said." ... "I should think it was a disgrace to the family, and a direct reproach to me," he answered. "But it's no use talking about that. None of the girls have any such foolish notion. And I wouldn't permit it if they had."  
 Diantha smiled. "I suppose you never would permit your wife to work?"  
 "My widow might have to—not my wife." (Gilman in Project Gutenberg, 2001: 9)

That quotation shows that in Diantha's society women who go away to work bring a disgrace to their families as long there are men in their families to look after their life. Hence, Roscoe forbids his sisters to do that because there is a brother who can look after them. Roscoe also forbids his wife except his widow, because his wife is under his responsibility and protection meanwhile his widow is out of his responsibility, ergo his widow must protect and be responsible to herself.

This condition positions Diantha in difficult position, because she has a plan to run a business. Diantha realizes that the prohibition for women to undertake particular work builds a barrier between men and women, thus she wants to break the barrier.

#### b. Women Only Undertake Feminine Works

Kinds of feminine professions are including teaching, sewing, and domestic service. The effects of economic marginalization make women are only supposed to have feminine works.

This is experienced by women in Diantha's society. Diantha and her mother can be the example of those women. They can work outside home but can only



undertake feminine works. Ergo, they work as teachers although they do not enjoy teaching. This is as Diantha's mother says when Diantha asks her mother about works that she likes: "... I never tried any but teaching. I didn't like that. Neither did your Aunt Esther, but she's still teaching." (Gilman in Project Gutenberg, 2001: 13). From her mother's remark, it can be stated that women in their society do not have many options for works that they can undertake. Even though they hate teaching and are interested in other works, they still teach. It seems that there are only two options: take it or do nothing. It can be seen that Diantha's mother gives up on teaching while her aunt is still teaching.

Diantha herself is a teacher and she is supposed to be satisfied by teaching as her mother asks her: "... I had hoped the teaching would satisfy you ...". (Gilman in Project Gutenberg, 2001: 30). This statement shows that teaching is an activity that is enough for a woman.

Another feminine work that is common in Diantha's society is sewing. Therefore Diantha's neighbors, Roscoe's sisters, although they are forbidden to work outside home, they are allowed to do sewing since it can be done at home. This is showed by the quotation about Roscoe's condition:

Roscoe Warden endured his grocery business ..... there were five mouths at home ... requiring food. Also two in the kitchen, wider, and requiring more food. And there were five backs at home to be covered .... he did not do justice to the fact that his womenfolk really saved a good deal by doing their own sewing (Gilman in Project Gutenberg, 2001: 91).

This quotation shows that Roscoe does not see his womenfolk (his sisters and his mother) have done some helpful thing by doing their own sewing although he

does not forbid them to do it. It can be stated that feminine work, whether is undertaken or not by women, is not something to be appreciated.

Domestic service is also considered as feminine work that common in her society, but it is seen lower than other professions such as sewing, and teaching. This is because this work is not needing particular education and skill, thus most women who work in domestic service are ignorant and from poor family. This can be seen in a following quotation.

Diantha studied and observed. .... Always poverty—or they would not be there. Always ignorance, or they would not stay there. Then either incompetence in the work, or inability to hold their little earnings—or both; and further the Tale of the Other Side—the exactions and restrictions of the untrained mistresses they served; cases of withheld wages; cases of endless requirements; cases of most arbitrary interference with their receiving friends and "followers," or going out; and cases, common enough to be horrible, of insult they could only escape by leaving. (Gilman in Project Gutenberg, 2001: 57-58).

This quotation shows domestic worker conditions observed by Diantha. She finds that most domestic workers are live in poverty. They can only take domestic service. It is because they are ignorant, incompetent, and unskilled workers. Some of them work as domestic workers because they follow their friends who are domestic workers. Moreover, most of them get bad treatment from their employers, face withheld wages, and insults. These conditions cause domestic service is not seen as a respectable job. As the consequence, a woman who is well educated as is Diantha, or women from rich family as are Roscoe's sisters cannot consider domestic service as their work.

Diantha lives with people who classify women's works. This makes women have a few options in work sphere. Thus, Diantha wants to undertake a business in order to give more job options for women.

## **2. Women's Subordination**

As previously mentioned in the chapter II, women's subordination occurs because of gender discrimination that is rooted from the men's idea viewing women as incapable intellectually and physically than men. This is the second problem related to gender discrimination Diantha faces in her society.

Diantha who is tired with teaching intends to undertake a business, as she says to her fiancé: "... I intend to go away and undertake a business I am interested in ...." (Gilman in Project Gutenberg, 2001: 32). However, she is doubted by her fiancé that she can do it. This is because the idea viewing women as incapable intellectually and physically is thought by men in Diantha's society including Diantha's fiancé. Hence, Diantha's fiancé predicts that Diantha cannot succeed to run a business. Instead of encouraging Diantha to be a success woman when she tells him that she will build a business, he says he will accept Diantha although she is failed.

He said "... ... If you have to go—I shall do nothing—can do nothing—but wait till you come back to me! Whatever happens, darling—no matter how you fail—don't ever be afraid to come back to me." (Gilman in Project Gutenberg, 2001: 34)

Diantha's fiance' statement in the quotation has hidden meaning that women are incapable intellectually and physically than men. His statement expresses his

thought that women do not have ability to run a business. Thus, he talks about Diantha's failure instead of her success.

The idea that women are incapable intellectually and physically than men prevents Diantha and other women in her society to have and express their ideas. They are also forbidden to leave their home or live separately from their parents in order to work or to study except to live with their husband. Therefore, the impacts of this idea that influence women in Diantha's society are limitation of ideas and mobility

a. Limitation of ideas

Women in society where Diantha lives experience the limitation of ideas. Therefore, they cannot have ideas that contradict society's viewpoint. Although they have the ideas and they can express them, they will get rejection. Diantha's mother is one of those women. This can be seen in the quotation below:

"What kind of work do you like best—really?" her daughter inquired suddenly, after a silent moment or two.

"Why—I don't know," said her mother. "I never thought of it. I never tried any but teaching. I didn't like that. Neither did your Aunt Esther, but she's still teaching."

.....  
 "Yes—I do love accounts," Mrs. Bell admitted. "... I've often thought your Father'd have done better if he'd let me run that end of his business."  
 (Gilman in Project Gutenberg, 2001: 13-14).

The quotation shows a conversation between Diantha and her mother about jobs that they undertake. It shows that women in Diantha's society do not think about something interests them, in this case it is related to their occupations. It is because they are conditioned to accept jobs that are offered although they hate

them. It can be seen that her mother's idea to help her husband to run his business is rejected.

Diantha herself gets protests from her family and fiancé when she tells her business plan. The plan is to ennoble domestic service that is seen as unimportant job. She is started by becoming a servant. A quotation below shows Diantha's sister's letter as

"The *idea*!" wrote Mrs. Susie. "A girl with a good home to live in and another to look forward to—and able to earn money *respectably*! ... Why Gerald is so mortified he can't face his friends—and I'm as ashamed as I can be! My own sister! You must be *crazy*—simply *crazy*!"

The quotation shows that Diantha's ideas are considered as deviating ideas. Mrs. Susie's remark shows that society sees domestic service is a disrespectful job. People who concern in domestic service are seen disrespectfully. Therefore, Diantha gets protests from her family especially her siblings because her siblings think that Diantha has embarrassed their family.

Diantha's fiancé sees her ideas as a foolish and wrong thing. In his letter he tells his opinion about Diantha's ideas.

"In the first place I love you. I shall love you always, whatever you do. But I will not disguise from you that this whole business seems to me unutterably foolish and wrong.

"I suppose you expect by some mysterious process to "develop" and "elevate" this housework business; and to make money." (Gilman in Project Gutenberg, 2001: 47)

This quotation shows her fiancé's opinion. He admits that he loves Diantha but he does not support Diantha's ideas although he knows Diantha's reason that is to "develop" and "elevate" this housework business. Reasons that make Diantha's

ideas become wrong are concerning in domestic service, and earning money by undertaking the business. Based on the reasons it can be stated that Diantha's ideas oppose society's viewpoint. This makes women cannot express their ideas although they have many ideas just because their ideas may oppose society's viewpoint.

#### b. Limitation of Mobility

Limitation of Mobility is also experienced by Diantha and women in Diantha's society. This is because the society determines men's place and women's place: men's place is at work sphere while women are at home. Diantha's neighbors, Warden's daughters are an example of women who experience the limitation of mobility in Diantha's society. They are criticized by Diantha:

"Five helpless women!—or three women, and two girls. ... And not one of 'em will lift a finger to earn her own living."

"They weren't brought up that way," said Mrs. Bell. "Their mother don't approve of it. She thinks the home is the place for a woman—and so does Ross—and so do I," she added rather faintly. (Gilman in Project Gutenberg, 2001: 16)

The thought that home is the place for women makes women's mobility is restricted. Diantha herself criticizes those women who think that home is women's place or who accept that idea. Diantha thinks they are helpless women, because they will not work outside home to help themselves by going to work, because they are dependent to men in their family.

Diantha is definitely restricted by the thought of women's place because her family also agrees with this thought. She has a plan that is going away to work. However, her plan is contradicted to the thought of women's place because women

are not supposed to go away to study or to work. This can be seen in the quotation:

"To leave home!" Mrs. Peters sat up straight and stared at her. "To leave home! .....  
 "Well, why not? You left home—and Mother—before you were eighteen."  
 "That's different!" said her sister sharply. "I left to be married,—to have a home of my own. ..."  
 "But what for, for goodness sake."  
 "To earn money—for one thing."  
 .....  
 "And you're meaning to leave home just to make money, are you?"  
 "Why not?" said Diantha firmly. "Henderson did—when he was eighteen. None of you blamed him."  
 "I don't see what that's got to do with it," her mother ventured.  
 "Henderson's a boy, and boys have to go, of course. A mother expects that. But a girl—Why, Diantha! ...." (Gilman in Project Gutenberg, 2001: 17)

The quotation shows a conversation between Diantha, her mother, and her sister in that quotation shows the limitation of mobility experienced by women in their society. Women can leave their houses in order to live in their husbands' house as what Diantha's sister. Thus, it is forbidden for women to leave their house in order to study or to work as what Diantha's mother answer to her when she protests the different treatment given to men and women.

Diantha's decision to go away is outraged her family. In a society, there is a family discusses their problems with another family in order to get solutions for the problems. This is what Diantha's family does. Her family tells their neighbours about Diantha's decision in order to persuade her changes her decision:

Her determination was not concealed by her outraged family. Possibly they thought that if the matter was well aired, and generally discussed, the daring offender might reconsider. Well-aired it certainly was, and widely discussed by the parents of the little town .... (Gilman in Project Gutenberg, 2001: 25)

That quotation shows that Diantha's decision gets attention from her society. It shows that women who go away to work are unnatural women in the society. These women are considered as offenders. It can be stated that the society restricts the mobility of women.

### **3. Women's Stereotyping**

Women's stereotyping restricts women to take actions in their life. It is the third problems that Diantha faces. Three of women's stereotyping found in the novel are stereotyping that women are dependent, do not need much money, and are ignorant. These stereotypes are addressed to women in society where Diantha lives.

#### **a. Women Are Dependent**

Women are supposed under protections of men in their family thus they are considered as dependent people. Before they get married, they are under their father's or brother's guardian. This is experienced by Roscoe's sisters, and Roscoe's mother. These women are under protection of Mr. Warden. After Mr. Warden dies, they are under protection of Mr. Warden's son.

When Mr. Warden died, ..... He was brave, capable, wholly loyal to his mother and sisters .... In his first grief for his father, and the ready pride with which he undertook to fill his place, he had not in the least estimated the weight of care he was to carry, nor the time that he must carry it.

.....  
 .. he had not in the least estimated the weight of care he was to carry, nor the time that he must carry it. ... he would make more money; the girls, of course, would marry... (Gilman in Project Gutenberg, 2001: 8)



This quotation shows Roscoe's condition after his father's death. It can be seen that when a man dies, his wife and his daughter will be watched over by his son. The quotation shows that Roscoe should undertake his father's place to care of his mother and his sisters until his sisters get married. This shows that women are dependent to men in their family, they are supposed under protections of fathers, or brothers and under protection of their husbands after they get married.

Women are supposed to live with their family, their parents, or relatives before they get married. When women can leave their house, this means they leave in order to move to their husband's house. They will be under their husbands' protection after getting married. Therefore, Diantha's sister, Mrs. Peter, questions Diantha's decision to have work by going away. She points out that leaving home to get married and leaving home to work are two different things. The first one is the thing women should do while the last one is the thing women should not do. This can be seen in Mrs. Peter's remark:

"To leave home!" Mrs. Peters sat up straight and stared at her. "To leave home...!"

"Well?" said Diantha, .... "Well, why not? You left home ... before you were eighteen."

"That's different!" said her sister sharply. "I left to be married. ...." (Gilman in Project Gutenberg, 2001: 17)

It can be stated that women are dependent to men. They are considered under men's protection; first her father's and then her husband's, while unmarried women were taken care of by their brothers.

b. Women Do Not Need Much Money

Women are not expected having much money because they are supposed to be protected in their houses. They do not have responsibility for the living cost of their family. Therefore, women surrounding Diantha question her decision to earn much money, in her case more than hundred dollars a year.

"Can't you earn money enough by teaching?" the Mother broke in eagerly.

.....  
Diantha shook her head. "No, Mother, I've had enough of that. I've taught for four years. I don't like it, I don't do well, and it exhausts me horribly. And I should never get beyond a thousand or fifteen hundred dollars a year if I taught for a lifetime."

"Well, I declare!" said her sister. "What do you expect to get? I should think fifteen hundred dollars a year was enough for any woman!" (Gilman in Project Gutenberg, 2001: 17)

That quotation contains a conversation between Diantha, her sister and her mother. It shows that Diantha already has an occupation and earns some money that is enough for women based on her sister's viewpoint. Earning hundred dollars or if it can be stated in different way that earning less than thousand dollars is enough for a woman. Her sister's remark, "I should think fifteen hundred dollars a year was enough for any woman!" shows that fifteen dollars a year for a woman is big enough for a woman to spend for herself whether she is a single or married woman. This is because she does not have responsibility of the cost that their family need.

Roscoe's sisters also have similar thought. They think Diantha has earned money that is enough for her living. Therefore, they question and protest Diantha's decision.

"I thought you were earning your living before!"

"Isn't teaching earning your living?"

"What are you going to do?" the girls protested variously,

.....  
 .... the girls tried, "What do you want to earn more money for?" and "I thought you earned a lot before." (Gilman in Project Gutenberg, 2001: 29)

That quotation shows Roscoe's sisters' thought which is same as Diantha's sister's thought. Their thought represents society's viewpoint that Diantha's decision is uncommon in her society. It is no wonder if the decision brings about questions and protests. The statement "What do you want to earn more money for?" affirms the opinion that women do not need much money.

#### c. Women Are Incapable

Women in this novel are also seen as incapable. This is why women are not allowed to run a business, which demands high capability. Therefore, Diantha's father forbids her mother to help him to run his business.

"Yes—I do love accounts," Mrs. Bell admitted. "And I can keep run of things. I've often thought your Father'd have done better if he'd let me run that end of his business." (Gilman in Project Gutenberg, 2001:14).

This quotation shows Mrs. Bell's husband who cannot run a business well does not allow her to help him because running a business is difficult work. Running a business demands high capability. Because of the idea that see women as incapable, thus if men cannot handle a business so women definitely cannot handle it.

There is Mr. Thaddler's statement about a woman who undertakes a business:  
 ".... nobody'd expect a girl who can keep house for a whole township to settle

down to bossing one man and a hired girl.” (Gilman in Project Gutenberg, 2001: 116). The quotation shows that keeping a house is easier than managing people, because keeping a house do not need capability. It can be stated that women are underestimated as incapable. They are not expected can manage people under their control even only for a man and a woman.

#### **4. Women’s Workloads: Women Are in Charge of Housework Although They Work Outside**

Some women may work outside their house but this does not mean that they can leave the housework to their husbands. Women’s workloads are the fourth problems related to gender discrimination that Diantha faces.

It is common in patriarchal society that women perform housework. They think that housework is women’s works or women’s duty. The idea of women's works brings about double tasks for women. This happens in Diantha’s society. Mr. Bell’s thought represents the society’s thought about women’s duty in family.

....As a little child she had been of constant service in caring for the babies; and early developed such competence in the various arts of house work as filled her mother with fond pride, and even wrung from her father some grudging recognition. That he did not value it more was because he expected such competence in women, all women; it was their natural field of ability, their duty as wives and mothers. Also as daughters. If they failed in it that was by illness or perversity. If they succeeded—that was a matter of course. (Gilman in Project Gutenberg, 2001: 19)

That quotation shows explicitly about women’s duty as wives, mothers, and daughters. It seems that women should do the housework well because it is their natural ability. It seems only two options for women if they do not do housework

well, because they are sick or because they are rebels. The quotation also shows implicitly that men do not undertake women's duty. Thus, Diantha's father does not take care of his children when his wife is sick. Instead of her father, Diantha takes care of her siblings while her mother is sick. Cooking is a kind of housework, so Diantha also is in charge of cooking while her mother is sick. Since that time, Diantha is always in charge of the housework including cooking even after she has a work in public sphere. This is can be seen in her mother's remark:

"You were only eleven when you made your first batch. I can remember just as well! I had one of my bad headaches that night—and it did seem as if I couldn't sit up! But your Father's got to have his biscuit whether or no."

.....  
"Yes," said Diantha, ... "I've been at it ever since!"

.....  
"Except when I taught school at Medville," Diantha corrected. "When I taught here I made 'em just the same."

"So you did," agreed her mother. "So you did! No matter how tired you were—you wouldn't admit it. You always were the best child!" (Gilman in Project Gutenberg, 2001: 14-15)

The quotation above shows women's workloads that Diantha experiences. Diantha has a task as a teacher and a task as a cook. She has a task as a teacher because it is her profession. She has a task as a cook because it is her duty as a daughter to take over her mother's duty. Even so, Diantha deals with her workloads well.

To keep a house clean is not a joke. People who undertake workhouse by themselves will affirm its complication. Though Diantha can deal with her works well this does not mean that doing housework and other work outside house at a same time are not a big deal. Another working woman who also experiences women's workload is Mrs. Porne, Diantha's first employer. Mrs. Porne is a young

architect and a mother of a baby. She is an architect before she meets her husband, and she is allowed to keep her work after their marriage. However, she must keep her house clean in one hand and do her job as architect in another hand. Differing from Diantha who can deal with her tasks well, Mrs. Porne is unable to handle her tasks. Her task to do housework takes her time more than she expects, then she cannot do her work. This can be seen in her remark to herself:

“.... I'm glad I married him! But—this is not what he offered! And it's not what I undertook! He hasn't had to change his business!”  
 ..... continuing her smothered soliloquy.  
 "Do you love me?" they ask, and, 'I will make you happy!' they say; and you get married—and after that it's Housework!"  
 "They don't say, 'Will you be my Cook?' 'Will you be my Chamber maid?' 'Will you give up a good clean well-paid business that you love—that has big hope and power and beauty in it—and come and keep house for me?'"  
 (Gilman in Project Gutenberg, 2001: 39-40)

This quotation shows that when women get married, they are automatically doing the housework for their husbands. The idea that housework is women's duty makes women should change their business after they got married meanwhile, this idea makes men do not have duty of the housework. Husband can enjoy the clean house and the served dinner after they come home from work. On the contrary, the working wives should take care of the housework after they come home from work. The responsibility of taking housework often forces a wife to give up her work when she cannot balance her work with housework. This is what Mrs. Porne experiences that can be concluded from her remark.

Although Diantha and Mrs. Porne have different professions, they have a similar problem, women's workloads. They are working women, but they are

expected to handle the housework in their houses. This matter is one of the problems that Diantha think can be solved if her business successes.

Starting to do something that crosses custom sacred by people in a society will face an undertaker with some conflicts. This happens to Diantha. She definitely cannot run her business smoothly, because she should face some criticism. People who do not agree with the concept of turning servants to be professional workers who work and get paid based on their time try to stop the business. A quotation below shows obstacles Diantha faces in the beginning of her business.

It is no easy matter to overcome prejudices many centuries old, and meet the criticism of women who have nothing to do but criticize. Those who were "mistresses," and wanted "servants,"—someone to do their will at any moment from early morning till late evening,—were not pleased with the new way if they tried it

.....  
Mrs. Thaddler .... With steady dropping she had let fall far and wide her suspicions as to the character of Union House. ....

.....  
She said so much, and said it so ingeniously, that a dark rumor arose from nowhere, and grew rapidly. Several families discharged their Union House girls. Several girls complained that they were insultingly spoken to on the street. (Gilman in Project Gutenberg, 2001:104-105)

From the quotation it can be seen that Diantha wants to change society's custom related to domestic service, a relation between mistress and servants to be employers and employees who should respect to each other. Diantha faces some criticisms from people who do not like their custom society is changed, also the criticism from women who do not like system "mistresses" and "servants" changes. She also faces rumors that influence her costumers' satisfaction and the complained from her employees.

## **B. The Struggles Diantha Performs to Encounter the Problems in Pursuing Women's Emancipation**

As previously stated, the problems above are problems related to gender discrimination that Diantha faces. They restrict the life of women in society where Diantha lives. Diantha realizes her society determines men's and women's duties unequally. The duties position women at disadvantages. They make women become dependent to men in the society. Thus, Diantha wants to reduce the dependence. Therefore, Diantha makes some plans to encounter the problems, and performs some ways to realize the plans.

Diantha's plans identified by researcher are to undertake a business and to earn money in order to solve her problems, her family's, her fiancé's, and social problems. This can be seen in Diantha's remarks to her fiancé:

"..... I have two, three, yes four, things to consider:—My own personal problem—my family's—yours—and a social one." ....  
 "... I intend to go away and undertake a business I am interested in. My purpose is to—develop the work, to earn money, to help my family, ....."  
 (Gilman in Project Gutenberg, 2001: 32)

Furthermore, the problems Diantha faces have been explained in the previous sub chapter. Thus, in this sub chapter the researcher will elaborate the struggles Diantha performs related to her plans and to the problems she faces.

### **1. Strengthening Herself**

Whenever someone has a plan to undertake a dream, he/she definitely faces some obstacles whether the problems appear in the beginning or in the way to do it. The obstacles often weaken him/her to go ahead. Thus, it is important to



strengthen himself or herself to keep on the way until he or she achieves the dream.

This also happens to Diantha. She understands that her plan to solve the problems is risky and hard. It is because her plans are crossing society's custom. She definitely faces objections and protests from people around her. The objections and protest are intent to weaken her will and to doubt her decision. Hence, it is important to strengthen herself in order to keep her back to her plans.

There are times when Diantha feels heavy to continue her step. A time when she firstly tells her family and her fiancé through letters about her business plan is the hard one. This happens after she finds a place in other place. Her business plan that is based on domestic work is assumed as a shameful business by society. Therefore, responses from her family are about their dissatisfaction except letters from her mother. This makes her feels sorry as well as angry. This is as illustrated in a quotation below:

It was hard on them. Diantha had faced her own difficulties bravely enough; and sympathized keenly with her mother, and with Ross; but she had not quite visualized the mortification of her relatives. She found tears in her eyes over her mother's letter. Her sister's made her both sorry and angry—a most disagreeable feeling—as when you step on the cat on the stairs. (Gilman in Project Gutenberg, 2001: 47)

Anytime letters from her family come they are always about their dissatisfaction except from her mother. Thus, Diantha will cry to calm herself then she awakens herself soon and remembering herself about her reason to start her plan.

Diantha used to cry over her letters quite often. But she would put them away, dry her eyes, and work on at the plans she was maturing, with grim courage. "It's hard on them now," she would say to herself. "It's hard on me—some. But we'll all be better off because of it, and not only us—but everybody!" (Gilman in Project Gutenberg, 2001: 56)

The quotation shows that Diantha knows consequence of her plan but she wants to prove to her family and society that she is right. Thus she stands with her plan.

Someone will be in hesitation when people she/he loves standing against her/his dream. This happens to Diantha. Times when she reads letters from her fiancé are times when she feels heart breaking and wrong. This is because in his letters her fiancé always asks her to come back and tells her that her business is wrong. A quotation below is a part of one of his letters

"In the first place I love you. I shall love you always, whatever you do. But I will not disguise from you that this whole business seems to me unutterably foolish and wrong.

.....  
 "I shall not argue nor plead with you, Dear Girl; I know you think you are doing right; and I have no right, nor power, to prevent you. But if my wish were right and power, you would be here to-night, under the shadow of the acacia boughs—in my arms!" (Gilman in Project Gutenberg, 2001: 47)

The letter consists of Diantha's fiancé's opinion that opposes Diantha's idea. Moreover, he makes Diantha doubts her decision by telling her that her decision is wrong and foolish. It can be stated that foolish and wrong thing should not be undertaken. Then, Diantha talks to herself that she is in the right way. This is intended to strengthen herself: "It is right. It is right. It is right." And then. "Help me—please! I need it." Diantha was not "gifted in prayer." (Gilman in Project

Gutenberg, 2001: 48). Diantha's remark shows that she is in hesitation but strengthen herself that she is doing right.

There is a time when Diantha herself feels some terror that she will fail. She knows that her failure is something expected by people who object her plan. Hence, she will talk to herself in order to be strengthened.

Diantha kept her plans to herself, as usual, but they grew so fast that she felt a species of terror sometimes, lest the ice break somewhere. "Steady, now!" she would say. "This is real business, just plain business. There's no reason why I shouldn't succeed .... I will succeed. ..." Gilman in Project Gutenberg, 2001: 117)

The quotation shows Diantha's fear of failure. It can be seen that she run her business well but a thought of failure still comes to her mind as a fear, thus she talks to herself to strengthen herself that she will not fail.

There are reasons that influence Diantha to give up her plan even after she finally starts business. The reasons make Diantha need to be strengthened, thus strengthening herself is considered as Diantha struggles.

## **2. Moving to Other Places**

One of the ways Diantha uses to encounter problems she faces is moving to other place that is more conducive from her hometown. Considering that she will be influenced by her family and her fiancé strongly, she decides to leave her home and moves to another town. By doing this she will undertake her business idea as her plan without feels uneasy about protests and objections especially from her family and her fiancé.

As a recommendation by her minister, she gets a proper house. She leaves in a house of Pornes', a young married couple with a baby, and makes a engagement with the Pornes for six month. Diantha works in Pornes' house and spends her spare time to observe the town. By conducting the observation, she can predict what she needs to her business. Therefore, she also can reduce the possibility of failure. Hence, she familiarized herself with the town and the people during that time. The quotation below consists of the illustration of Diantha's exploration to the new place:

The months went by. .... walked and rode in the afternoon; familiarized herself with the length and breadth of the town; and visited continuously among the servants of the neighborhood, establishing a large and friendly acquaintance. (Gilman in Project Gutenberg, 2001: 55)

After her engagement with Pornes is over, she is offered to move to a bigger house. It is the house Mrs. Porne's best friend, Viva Weatherstone. Viva is impressed with Diantha's business plan. Hence, she offers Diantha to practice managing employees in her house before Diantha starts the business.

Now, don't decline, please. .... I can see that you have plans ahead, for this business; but it can't hurt you much to put them off six months, say. Meantime, you could be practicing....there are lots of servants and a great, weary maze of accounts to be kept, and it wouldn't be bad practice for you—now, would it?"

.....  
"You'll have to do just that sort of thing when you are running your business, won't you?" .....

Diantha meditated. "No, I wasn't going to. I was going to start somewhere—I was going to start somewhere—take a cottage, a dozen girls or so—....."

"Well, you might be able to run that on the side," said Mrs. Weatherstone. "And you could train my girls, get in new ones if you like; it doesn't seem to me it would conflict..." (Gilman in Project Gutenberg, 2001: 77-78)

That quotation shows that Diantha gets some advices related to her business from her colleague. She is asked to do some managing practice before she starts her business. That is how Diantha move to the second house, although at first she has another plan related to her business. In the second house, she is only accepted by Viva Weatherstone who hires her. Others members of Weatherstones, Madam Weatherstone, have different thought about Diantha. Madam Weatherstone is Viva's mother-in-law. She is one of people who are against Diantha's business in the town. Nonetheless, this does not change Viva's decision.

There are differences between the first house and the second one. The first house is chosen because Diantha wants to do some experiments and to get some evidence that supports her plan. The second place is a place where Diantha examines her theory about housework and practices to manage accounts and employees in big scale. However, Diantha does not do this easily because she has to face the resented servants. This is as illustrated in a following quotation:

Diantha had her hands full. Needless to say her sudden entrance was resented by the corps of servants accustomed to the old regime. She had the keys; she explored, studied, inventoried, examined the accounts, worked out careful tables and estimates. ....

.....  
She soon discharged the unsatisfactory ones, and substituted the girls she had selected for her summer's experiment, gradually adding others, till the household was fairly harmonious, and far more efficient and economical. A few changes were made among the men also.

.....  
Diantha studied types, questioned them, drew them out, adjusted facts to theories and theories to facts. (Gilman in Project Gutenberg, 2001: 84-85)

As Viva's advice to practice, Diantha learns to manage employees, men and women; and manage a house in large scale. The quotation shows that She

conducts some experiment, exploration, study, and examination until finally she can manage the household harmoniously. She gives attentions to household because her business related to managing housework. After conducting the observation, examination, and experiment related to housework/domestic service, Diantha finally opens her business in that town, Orchardina. As she expects, the town is conducive for her business:

... The even climate was favorable to "going out by the day," or the delivery of meals, the number of wealthy residents gave opportunity for catering on a large scale; the crowding tourists and health seekers made a market for all manner of transient service and cooked food, and the constant lack of sufficient or capable servants forced the people into an unwilling consideration of any plan of domestic assistance. (Gilman in Project Gutenberg, 2001: 94)

Through the quotation above it can be seen that a place Diantha chooses is suitable for her to undertake her business plan. The new place offers customers, employees, and opportunity to success that her previous place.

### **3. Bonding Sisterhood**

Living in society that imprints ideas of men's and women's duties makes a woman fears to think, to plan, or to do beyond the ideas. If a woman does something uncommon in society's viewpoint, they will get protests. This is as experienced by Diantha when she thinks to leave her home in order to work, to earn more money, and to undertake a business. In her society, her thought belongs to men, women are not supposed to do that. Women are supposed to do feminine work.

Domestic work that commonly is done by women at home brings about society sees it as unimportant. Thus, women who work in housework they will not get paid if they work in their own house or they will be paid less than ordinary unskilled labor if they work as servant. Moreover, housework is thought as a kind of work that can be done by uneducated people. This is why choosing domestic service as a profession or undertaking a business based on domestic service is seen as shameful and wrong. This is as Diantha's sister and fiancé say in their letters:

“The *idea!*” wrote Mrs. Susie. “A girl with a good home to live in and another to look forward to—and able to earn money *respectably!* To go out and work like a common Irish girl! Why Gerald is so mortified he can't face his friends—and I'm as ashamed as I can be! My own sister! You must be *crazy*—simply *crazy!*”

.....  
I will not disguise from you that this whole business seems to me unutterably foolish and wrong. (Gilman in Project Gutenberg, 2001: 47).

Diantha realizes the position of domestic service that has negative view but she also sees that there are many women work as servants. Women are treated as subordinate without doing anything. Thus, Diantha thinks she needs to do something to change the condition, in this case: to elevate—to ennoble domestic service (Gilman in Project Gutenberg, 2001: 67). This is expected to change women's position in society.

However, ennobling domestic service is not an easy thing to do. Diantha understands that she cannot do that without help from other people. She needs to deliver her idea and share her experiences to others. Thus, she bonds sisterhood

and solidarity by establishing a women's club in order to train and educate women especially those who interest in domestic service.

a. Establishing Women's Clubs

Diantha establishes a women's club taking a place in Mrs. Porne' kitchen. It is a club that consists of housemaids who work in houses near Mrs. Porne'. Diantha makes friend with the housemaids. Then, she invites them in a regular meeting. In the club, they share their problems and find new acquaintances. The quotation below illustrates their activities in the club:

... with Mrs. Porne's permission—held a sort of girl's club in her spotless kitchen one evening a week during the last three months of her engagement. It was a "Study and Amusement Club." She gave them short and interesting lessons ..... She gave them lists of books, referred them to articles in magazines, .....

They played pleasant games in the second hour, and grew well acquainted. To the eye or ear of any casual visitor it was the simplest and most natural affair, calculated to "elevate labor" and to make home happy.

.....  
Diantha studied and observed. They brought her their poor confidences, painfully similar. Always poverty—or they would not be there. Always ignorance, or they would not stay there. Then either incompetence in the work, or inability to hold their little earnings—or both. .... (Gilman in Project Gutenberg, 2001: 57).

The quotation shows that members of the club feels happy and can get along to each other well in their meeting though some of them are strangers for the others. it is obvious that the club is related to domestic work. In the club, the members are supposed to take lessons and share their experiences. For Diantha herself, the club is a place to study and observe the problems faced by women who are domestic workers. Thereby, she can find the core of the problems.



After Diantha's engagement with Purnes is over, she move to other house belongs to Viva Weatherstone, but the club activities continue. The popularity of the club increases, the club's members increase. This means Diantha has more information about women's problem as domestic workers. This is showed in a quotation below.

... the growing list of club members, she learned their personal stories; what had befallen them in other families, and what they liked and disliked in their present places.

.....  
Diantha studied types, questioned them, drew them out, adjusted facts to theories and theories to facts. She found the weakness of the whole position to lie in the utter ignorance and helplessness of the individual servant. ... (Gilman in Project Gutenberg, 2001: 85).

The quotation shows that Diantha get more information related to her business plan from the members' experiences as house workers. She studies the member's stories, gives them questions. She finds out that their problems appear because of their ignorance and helplessness.

#### b. Educating Women in the Clubs

As previously mentioned, housework is seen as an unimportant work because it can be done even by uneducated people. Diantha finds that most people who work in domestic services are bad educated. However, she finds that the workers' ignorance and helplessness cause themselves have bad experiences. Therefore, Diantha makes the club in order to educate the workers and to bond sisterhood among the workers.

.... It was a "Study and Amusement Club." She gave them short and interesting lessons in arithmetic, in simple dressmaking, in easy and

thorough methods of housework. She gave them lists of books, referred them to articles in magazines, ... taught them to use the Public Library. (Gilman in Project Gutenberg, 2001: 57).

The quotation shows that Diantha makes a club for those who work in domestic service in order to give them some lesson they need such as arithmetic and dressmaking. It can be seen that most members in the club are unskilled and have lack of knowledge. Thus, Diantha asks them to read more.

#### **4. Building a Company**

Diantha sees that women are subordinated. They are seen as incapable intellectually and physically than men. Thus, they are not supposed to do kinds of jobs that demand wits and physical strength including running a company. This is as Mr. Thaddler, a Diantha's colleague, says to Diantha's mother that "... nobody'd expect a girl who can keep house for a whole township to settle down to bossing one man and a hired girl." (Gilman in Project Gutenberg, 2001: 116). This is one condition that Diantha wants to change.

Most People in society where Diantha lives categorize domestic service as unrespectable work. Thus, people who get along with this work or with people who involve with this work will be underestimated. This is as reflected in a conversation between Mrs. Warden and her daughter:

"There's young Mrs. Weatherstone, mother—" suggested Dora.  
 "A nobody!" her mother replied. "She has the Weatherstone money, of course, but no Position; and what little she has she is losing by her low tastes. She goes about freely with Diantha Bell—her own housekeeper!"  
 "She's not her housekeeper now, mother—"   
 "Well, it's all the same! She was! And a mere general servant before that!"  
 .....

They were all agreed on this point (Gilman in Project Gutenberg, 2001: 130)

The quotation shows that people who get along domestic workers will lower their taste and position. This is another condition that Diantha wants to change. She wants: to elevate—to ennoble domestic service. (Gilman in Project Gutenberg, 2001: 67). She observes and studies domestic service through a club she makes. Then, she reaches at a conclusion that domestic workers get unequal treatment from society.

The fact is the society only sees on a viewpoint of employers. If the society sees domestic service in a viewpoint of employees, the society will find that there are sacrifices done by domestic workers. Therefore, it is unjust if domestic workers are treated unequal. This is what Diantha wrote in her paper about servants question, when she is asked to attend in a club' meeting and to read the paper.

"We speak of giving them the safety and shelter of the home,"—here Diantha grew solemn;—"So far from sharing our homes, she gives up her own, and has none of ours, but the poorest of our food and a cramped lodging; she has neither the freedom nor the privileges of a home; and as to shelter and safety—the domestic worker, owing to her peculiarly defenceless position, furnishes a terrible percentage of the unfortunate." (Gilman in Project Gutenberg, 2001: 65)

The club is a club consists of women who concerns household matters. Mrs. Porne is one of the members, boards of the club gets information about Diantha through Mrs. Porne. A difference between this club with Diantha's is that this club concerns with a household scope where women play roles as "...wives and mothers ..." (Gilman in Project Gutenberg, 2001: 63). Meanwhile, Diantha's club

concerns with women's problems where women play roles as both workers in work places and as wives, mothers, and daughters in houses.

Therefore, Diantha's business plan is based on domestic service. Concepts of her business are to organize a group of domestic workers become skilled workers so they can get a respectable well-paid profession. The concept is meant to make the workers is paid based on times they engage, have their own homes and families. The name of her company is still related to domestic service: Union House opened in the autumn (Gilman in Project Gutenberg, 2001:94). This can be seen in quotation below.

The main part of the undertaking was a House Worker's Union; a group of thirty girls, picked and trained. These, previously working out as servants, had received six dollars a week ... They now worked an agreed number of hours, were paid on a basis by the hour or day, .... Each had her own room, and the broad porches and ball room were theirs ... (Gilman in Project Gutenberg, 2001:98)

The quotation shows the concepts of Diantha business. Diantha picks some servant girls in a group and trains them. She arranges their working time in under her management so they can enjoy their time and are not suppressed by their work.

All of Diantha's struggles in running her company bring about contented results. Her business is accepted well by the society although she must through some scepticism and criticisms.

A score of years after there were to be found in Orchardina folk who still whispered about dark allegations concerning Union House; and the papers had done some pretty serious damage; but the fame of good food,

good service, cheapness and efficiency made steady headway. (Gilman in Project Gutenberg, 2001: 117).

Albeit, Diantha faces the obstacles, she keeps her plan to build and grow her business, and then she achieves success. Her success in running a business reduces prejudices experienced by women e.g. women are incapable than man.

Women are not supposed to run a business or involve in a business. This is experienced by Diantha's mother who is hindered to help her husband business. Meanwhile Diantha herself has an interest in having and running a business. Thus, the success Diantha achieves in running her business is a relieved thing, because other women can follow her way. Diantha proves that a stereotype of women who are incapable intellectually and physically than men is wrong.

Diantha's business overcomes women's workloads: in charge of work and housework. Working people who are burdened by their housework are helped by her business.

"She sees the business, and she has a great view of all it is going to do for women to come; but I don't think she realizes how much she is doing right now for women here—and men, too. There were my friends the Pornes; they were 'drifting apart,' as the novels have it—and no wonder. Isabel was absolutely no good as a housekeeper; he naturally didn't like it .... ; she pined for her work, you see, and couldn't get any time for it. Now they are as happy as can be—and it's just Diantha Bell's doings. The housework is off Isabel's shoulders.

"Then there are the Wagrams, and the Sheldons, and the Brinks—and ever so many more—who have told me themselves that they are far happier than they ever were before..."(Gilman in Project Gutenberg, 2001: 130)

A quotation above shows that there are many women who face women's workloads. Housework demands their times and energy so they rather give up their work than the housework. The workloads lessen their happiness. The effect

of business' concepts that Diantha offers brings solution for those women and their housework. In a word, Diantha solves women's problem related to domestic service through her business.

Diantha wants to change people's perception of housework/domestic service. People's perception of domestic service is that domestic service is seen as a disrespectful job. It is a work for uneducated people, thus it is a shameful and wrong if educated people undertake domestic service. Therefore Diantha wants to ennoble domestic service so it can be considered as a good profession. People who work in that domestic service will not be underestimated. Diantha's will is achieved. A quotation below shows how people from other cities get advantages from Diantha's business idea.

New Union Home ran itself, and articles were written about it in magazines; so that here and there in other cities similar clubs were started, with varying success. (Gilman in Project Gutenberg, 2001: 139)

Diantha's business is acknowledged not only by people in her town but also in other country. Her fiancé, who finally becomes her husband, can accept her as his wife and acknowledges her business. His letter illustrates what Diantha achieves with her business.

From what I hear about you in foreign lands; from what I read about you wherever I go; and, even more, from what I see, as a visitor, in many families; I have at last begun to grasp the nature and importance of your work. ... Doing it scientifically, too. Your figures are quoted, your records studied, your example followed. You have established certain truths in the business of living which are of importance to the race. As a student I recognize and appreciate your work. As man to man I'm proud of you—tremendously proud of you. As your husband! ..... my Whole Heart, Yours!"(Gilman in Project Gutenberg, 2001: 145)

The quotation shows that Diantha succeeds in running her business. She is accepted by both her society and other society. Her business related to domestic service is not seen as an embarrassing and underestimating business thus people follow her step. She proves that women who run a business are not doing foolishness. The important is that Diantha proves that women are as capable as men.

## CHAPTER V

### CONCLUSION

After analysing Gilman's novel *What Diantha Did*, the reseacher found that problems Diantha faces in pursuing women's emancipation are divided into four categorizations. They are women's economic marginalization, women's subordination, women's stereotyping, and women's workloads.

Problems related to the women's economic marginalization are women are not allowed to run a business and women only undertake feminine works. Problems related to women's subordination are limitation of ideas and limitation of mobility. The limitations appear as an impact of an idea that women are incapable intellectually and physically than men. Third problem Diantha faces is women's stereotyping. Stereotypes of women addressed to women as dependent, that women do not need money, and as incapable are stereotypes positioning Diantha in complicated situation. The last problem is women's workloads: women are in charge of housework although they work outside. Women's workloads exist as the effect of an idea of women's duty related to housework. Housework is women's natural work that they must undertake while public work is an optional work for women to be undertaken.

Facing women's problems that are the effects of discrimination against women makes Diantha struggles to pursue women's emancipation in order to reduce the discrimination against women. Therefore, women can live, work, and be treated equally with men. The struggles that Diantha performs to encounter the



problems are strengthening herself, moving to other place, bonding sisterhood, and building a company.

There are reasons that influence Diantha to give up her plan even after she finally starts business. The reasons make Diantha need to be strengthened, thus strengthening herself is considered as Diantha's struggle. Women's stereotypes addressed for women in Diantha's society forces Diantha to move to another place that is more conducive to undertake her business plan. Therefore, moving to other place is included in her struggles. Establishing clubs of working women and educating working women through the clubs in order to bond sisterhood and solidarity among them is Diantha's third struggle.

The last struggle that Diantha performs are building and running a business. The business that Diantha builds is a business related to women's pride as working women. By undertaking the business, Diantha wants to show that women are as capable as men in work places and that domestic service is not an unimportant work. At the end Diantha succeeds in running and growing her business until international level. Finally, her idea is appreciated and acknowledged by society in her country and other countries.

## REFERENCES

### Printed Sources

- Adles, Laura Desfor and Appelrouth. 2004. *Sociological in the Classical Era: Text and Readings*. London: Sage Publications.Ltd.
- Beasley, Christ. 1999. *What is Feminism? An Introduction to Feminist Theory*. London: Sage Publications.
- Benstock et al. 2002. *A Handbook of Literary Feminisms*. New York: Oxford University Press.
- Burnham, Linda and Theodore, Nik. 2012. "Home Economics The Invisible and Unregulated World of Domestic Work". New York: National Domestic Workers Alliance.
- Ciotlăuș, Simona. 2010."Questioning women's subordination: cross - cultural insights from anthropology" in *Journal of Comparative Research in Anthropology and Sociology*, Volume 1, Number 1, Spring 2010.
- Claros, Augusto Lopez and Zahidi, Saadia. 2005. "Women's Empowerment: Measuring the Global Gender Gap". Switzerland: World Economic Forum.
- Clayton, Bruce L. And Salmond, John A. eds. 2003. *Lives Full of Struggle and Triumph": Southern Women, Their Institutions, and Their Communities*. United States of America:University Press of Florida.
- Covo, Dana L. 2013."A Study of the Varying Perspectives of Marriage in Jane Eyre, Middlemarch, and Jude the Obscure". Atlanta: Emory University.
- Domenico, Desirae M. & Jones, Karen H. 2006. "Career Aspirations of Women in the 20th Century". *Journal of Career and Technical Education*.
- Dyke, Amanda van and Dallmann, Stephney. 2013. "Mining for talent A study of women on boards in the mining industry". in WIM (UK) and PwC, UK: PricewaterhouseCoopers LLP.
- Fakih, Mansour. 1996. *Analisis Gender dan Transformasi Sosial*. Yogyakarta: Pustaka Pelajar.
- Forsthuber, Bernadette et al. 2010. "Gender Differences in Educational Outcomes: Study on the Measures Taken and the Current Situation in Europe". Brussels: EACEA P9 Eurydice.
- Gilman, Charlotte Perkins. 1910. *What Diantha Did*. in Project Gutenberg Literary Archive Foundation 2001. Oxford: Project Gutenberg.
- Gilman, Charlotte Perkins. 2005. *What Diantha Did* (Edition and Introduction by Charlotte J. Rich). Durham and London: Duke University Press.
- Jackson, Stevi and Jones, Jackie. 1998. *Contemporary Feminist Theories*. New York: New York University Press.

- Jones, James. 1997. *Prejudice and Racism*. New York: McGraw-Hill, Co.
- Kolle, Therese Cecilie. 2011. "Woman's Struggle for Autonomy a Reading of *Jane Eyre*, *Wuthering Heights* and *the Mill on The Floss*". Oslo: University of Oslo.
- Maarif, Miftakhul. 2010. "Women's Woman Struggle against Gender Inequality in *The Tenant of Wildfell Hall* by Anne Bronte". Malang: Universitas Muhammadiyah Malang.
- Madsen, L. Deborah. 2000. *Feminist Theory and Literary Practice*. London: Pluto Press.
- Maslen, Sarah. 2008. "Marginalised and Isolated Women in the Australian Capital Territory Risk, Prevalence, and Service Provision". Pearce, Canberra: Women's Centre for Health Matters.
- Milton, Joyce. 1984. *Charlotte Bronte's "Jane Eyre"*. NY: Barron's Educational Series, Inc.
- Moleong, Lexy J. 2006. *Metodologi Penelitian Kualitatif* (Edisi Revisi, Cetakan kedua puluh dua), Bandung: PT. Remaja Rosdakarya Offset.
- Morris, Pam. 1993. *Literature and Feminist: An Introduction*. United Kingdom: Blackwell.
- Nguyen, Tram. 2009. *Language is a Place of Struggle: Great Quotes by People of Color* (edited by Tram Nguyen). Boston: Beacon Press.
- Paletschek, Sylvia and Ennker, Bianka Pietrow. 2004. "Women's emancipation movements in the nineteenth century: a European perspective: Concepts and issues. Notes. Conclusions".in Stanford, Calif: Stanford Univ. Press, 2004, S. 3-10; [337]-341; [301]-333; 406-409.
- Plain, Gill and Sellers, Susan. 2007. *A History of Feminist Literary Criticism*. Cambridge. New York, Melbourne, Madrid, Cape Town, Singapore, São Paulo: Cambridge University Press.
- Rakhmawity, Henindita. 2011. "The Struggle of the Female Characters in Obtaining Freedom in Alice Walker's *The Color Purple*: A Black Feminism Study". Yogyakarta: Universitas Negri Yogyakarta.
- Reckdenwald, Amy and Parker, Karen F. 2008. "The Influence of Gender Inequality and Marginalization on Types of Female Offending". Sage Publications.
- Robinson, Lillian S. 1991. "Killing Patriarchy: Charlotte Perkins Gilman, the Murder Mystery, and Post-Feminist Propaganda". Tulsa Studies in Women's Literature Vol. 10, No. 2 (Autumn, 1991), pp. 273-285: University of Tulsa.
- Ruthven, K.K. 2003. *Feminist Literary Studies: An Introduction*. New York: Cambridge University Press.
- Schultz, Irmgard. 2007. "Gender Equality – Thematic Perspectives, General Outline of the Policy Field and Goals Descending from EU Legislation and

- Policies" in *Rhetoric and Realities: Analysing Corporate Social Responsibility in Europe (RARE) Project* March 13, 2007.
- Sigurðardóttir, Helga. 2010. "Behind The Wallpaper The Feminist point of view in the story "The Yellow Wallpaper"" Iceland: Sigillum Universitatis Islandiae.
- Steel, Miranda. 2000. *Oxford Wordpower Dictionary*. New York: Oxford University Press.
- Stivachtis, Yannis A. and Georgakis, Stephanie. 2008. "Emancipation or Liberation? The European Union's Gender Policy and Candidate States - The Case of Turkey " in *Journal of Multicultural, Gender, and Minority Studies*, Vol 2 Issue 1, 2008.
- Tijdens, K.G. and Klaveren, Van M. 2012. "Frozen in time: Gender pay gap unchanged for 10 years" in *ITUC Report*. ITUC Equality Department March 8, 2012.
- Tuttle, Jennifer S. and Kessler, Carol Farley. 2011. *Charlotte Perkins Gilman : New Texts, New Contexts / edited and with an introduction*. Ohio: The Ohio State University Press.

### Electronic Sources

- \_\_\_\_\_. "Women in National Parliaments" retrieved on August 1st 2014. Available: <<http://www.ipu.org/wmn-e/world-arc.htm>>
- \_\_\_\_\_. 2011. "Emancipation Law & Legal Definition" in US Legal, Inc. Available: <<http://definitions.uslegal.com/e/emancipation/>>
- \_\_\_\_\_. 2014. "Definition and typology of violence" in Violence Prevention Alliance. Switzerland: World Health Organization. Available: <<http://www.who.int/violenceprevention/approach/definition/en/#>>
- \_\_\_\_\_. "Winged Victory" in Wimen in Aviation Web Magazine. 2006-2011. Available: <<http://thethunderchild.com/YouFlyGirl/Chronology/1900s/>>
- Anderson, Matt. 2012. "Rear Adm. Nora Tyson to receive Distinguished Alumni Award" retrieved on September 5, 2012. available: <<http://news.vanderbilt.edu/2012/09/nora-tyson/>>
- Kurczewski, Jacek. 1999. "Transformation as Emancipation". In *Polish Sociology Review* no.126, pp. 197-221. Poland: Polskie Towarzystwo Socjologiczne. Available: <<http://www.jstor.org/discover/10.2307/41274708?uid=3738224&uid=2&uid=4&sid=21104725548633>>

## **Appendix I**

### **Summary of *What Diantha Did***

The novel tells the story of Diantha Bell, a young woman who works as a teacher and lives with her parents. Her family is not rich neither poor. She has a brother, who is sent abroad to get education, and a younger sister who gets married in young age. She has a fiancé who inherits his father business with some obligation and has to look for his four sisters and a mother, Ross Warden. Ross Warden does not want to get married before all of his sisters get married and the obligation is paid. He promises Diantha that this will take about five years and asks her to wait. However, Diantha found that her fiancé is not a good businessperson, she is sure their problem will not be solved in five years. Meanwhile, her family's finance is also unstable. Her mother is aching and works as a tailor at home. Her father is a bad businessman who is often trapped in debt. Although she can be saving from her salary as a teacher, she often uses it to pay her father debt.

Diantha wants to changes her life by earning more money in less time beside she is sick being a teacher. She understands that she has to do something so she can solve the problems. Therefore, she plans to go abroad and build a business based on her skill related to house cleaning. However, she lives in society having rules that women should be at home and taking care of their parents and/or husband. Women should not have any career, but something related to nursing, sewing, or teaching. Working as a house cleaner is only for women from poor

families. Studying abroad is only for men. Based on this fact, it is obvious if her idea is rejected by her family, and her fiancé. However, she still leaves without get approval from them. It is only her mother allows her to go although she disagrees Diantha' idea.

Diantha comes to another town, Orchardina. Her business idea is to make a domestic business, a company that trains servants to be skilled servants to improve their wages and dignity so their employers will not suppress or underestimate them. She understands that no one will believe her theory that domestic business is a promising work for anybody. Hence, she starts her plan by living with a small family, the Pornes, as a servant. She is a unique servant. She works as a trial servant for a week with under normal servant's payment. She manages her working time. She satisfies her employers, especially the mistress, with her work, which is clean and fast. After a week, Diantha asks her salary, which is above normal servant's payment, based on the working time. Diantha's work satisfies the Pornes. They also like Diantha's personality, which is smart, polite, and friendly. Therefore, the Pornes agree to pay Diantha as she wants.

Diantha makes a group among the servants and shares her experiences. The satisfied mistress tells her friends and acquaintances in her club consisting of rich women about her new educated housecleaner. Soon, Diantha becomes popular and being invited to give a speech by Mrs. Porne's club meeting. This invitation becomes her chance to voice her idea to people who have power in that town. As expected, the idea is doubted by some of the members of the club and supported

by the other members. The members who support her help her to build the business.

Although underestimated and rejected by people her family and fiancé, she becomes motivated to prove that she is in a right track. Diantha quickly expands her business into an enterprise that includes a maid service, cooked food delivery service, restaurant, and hotel. By assigning a cash value to women's invisible work, providing a means for the well-being and moral uplift of working girls, and releasing middle-class and leisure-class women from the burden of conventional domestic chores, Diantha proves to her family and community the benefits of professionalized housekeeping. She also proves that women are as important as men in family; women can also run a business.

## Appendix II

### The Data

#### A. The Problems Diantha Faces in Pursuing Women's Emancipation

No	Category	Sub Category	Quotations	Page
1	1. Women's Economic Marginalization	a. Women Are Not Allowed to Run A Business	"You'll be scandalised, I know—but—well, here goes. What would you think if Madeline—or any of the girls—should go away to work?" He looked at her lovingly, but with a little smile on his firm mouth. "I shouldn't allow it," he said. "O—allow it? I asked you what you'd think." "I should think it was a disgrace to the family, and a direct reproach to me," he answered. "But it's no use talking about that. None of the girls have any such foolish notion. And I wouldn't permit it if they had." Diantha smiled. "I suppose you never would permit your wife to work?" "My widow might have to—not my wife." He held his fine head a trifle higher, and her hand ached for a moment.	9
2			Diantha put her small, strong hands behind her head and leaned back in her chair. "We'll have to wait some time for that I fancy," she said. "But, Mother, there is one part you like—keeping accounts! I never saw anything like the way you manage the money, and I believe you've got every bill since you were married." "Yes—I do love accounts," Mrs. Bell admitted. "And I can keep run of things. I've often thought your Father'd have done better if he'd let me run that end of his business."	14
3			But her young strength had been heavily taxed from childhood in that complex process known as "helping mother." As a little child she had been of constant service in caring for the babies; and early developed such competence in the various arts of house work	19



			as filled her mother with fond pride, and even wrung from her father some grudging recognition. That he did not value it more was because he expected such competence in women, all women; it was their natural field of ability, their duty as wives and mothers. Also as daughters. If they failed in it that was by illness or perversity. If they succeeded—that was a matter of course.	
4			"Do you realize that you are saying no to me, Diantha?" "You are mistaken, dear. I have said that I will marry you whenever you choose. But it is you who are saying, 'I will not marry a woman with a business.'" "This is foolishness!" he said sharply. "No man—that is a man—would marry a woman and let her run a business."	127
5		b. Women Only Undertake Feminine Works	She was sitting on a couch on the broad, rose-shaded porch, surrounded by billowing masses of vari-colored worsted. It was her delight to purchase skein on skein of soft, bright-hued wool, cut it all up into short lengths, tie them together again in contrasting colors, and then crochet this hashed rainbow into afghans of startling aspect.	3
6			Mrs. Bell drew a long weary sigh, and laid down her work for a moment. "Why don't you stop it Mother dear? There's surely no hurry about these things." "No—not particularly," her mother answered, "but there's plenty else to do." And she went on with the long neat hemming. Diantha did the "over and over seam" up the middle. "What do you do it for anyway, Mother—I always hated this job—and you don't seem to like it."	: 13)
7			"What kind of work do you like best—really?" her daughter inquired suddenly, after a silent moment or two. "Why—I don't know," said her mother. "I never thought of it. I never tried any but teaching. I didn't like that. Neither did your Aunt Esther, but she's still teaching."	13
8			"Its natural for the young to go. We expect it—in time. But you are so young yet—and—well, I had hoped the teaching would satisfy you till Ross was ready."	30

9			<p>Ross Warden endured his grocery business; strove with it, toiled at it, concentrated his scientific mind on alien tasks of financial calculation and practical psychology, but he liked it no better. He had no interest in business, no desire to make money, no skill in salesmanship.</p> <p>But there were five mouths at home; sweet affectionate feminine mouths no doubt, but requiring food. Also two in the kitchen, wider, and requiring more food. And there were five backs at home to be covered, to use the absurd metaphor—as if all one needed for clothing was a four foot patch. The amount and quality of the covering was an unceasing surprise to Ross, and he did not do justice to the fact that his womenfolk really saved a good deal by doing their own sewing.</p>	91
10			<p>"Lucky for me you hadn't!" said he fondly. "I know it's been hard for you, little girl. I never meant that you should give up architecture—that's a business a woman could carry on at home I thought, the designing part anyway. There's your 'drawing-room' and all your things—"</p>	54
11			<p>Mrs. Porne laughed. "Yes. I hated it at first, but she asked if I could give her any real reason why the cook should be called by her first name more than the seamstress or governess. I tried to say that it was shorter, but she smiled and said that in this case it was longer!—Her name is Diantha— I've seen it on letters. And it is one syllable longer. Anyhow I've got used to Miss Bell now."</p>	54
12			<p>"So noble of her!" said Mrs. Ree. "You say she was really a schoolteacher? Mrs. Thaddler has put it about that she is one of these dreadful writing persons—in disguise!"</p>	54
13			<p>Diantha studied and observed. They brought her their poor confidences, painfully similar. Always poverty—or they would not be there. Always ignorance, or they would not stay there. Then either incompetence in the work, or inability to hold their little earnings—or both; and further the Tale of the Other Side—the exactions and restrictions of the untrained mistresses they served; cases of withheld wages; cases of endless requirements; cases of most arbitrary interference with their receiving friends and "followers," or going out; and cases, common enough to be horrible, of insult they could</p>	57-58

			only escape by leaving.	
14			"while on the other the ranks of mercenary labor are overcrowded. Why is it that while the peace and beauty, the security and comfort, of a good home, with easy labor and high pay, are open to every young woman, whose circumstances oblige her to toil for her living, she blindly refuses these true advantages and loses her health and too often what is far more precious!—in the din and tumult of the factory, or the dangerous exposure of the public counter."	64
15	2. Women's Subordination	-	She rose hurriedly and took a step or two up and down. "I don't suppose— in spite of your loving me, that I can make you see it as I do. But I'll be just as clear as I can. There are some years before us before we can be together. In that time I intend to go away and undertake a business I am interested in. My purpose is to—develop the work, to earn money, to help my family, and to—well, not to hinder you."	32
16		-	"I don't think I want to know the details," he said. "It doesn't much matter what you're going to do—if you really go away. I can't stop you—I see that. If you think this thing is your 'duty' you'll do it if it kills us all—and you too! If you have to go—I shall do nothing—can do nothing— but wait till you come back to me! Whatever happens, darling—no matter how you fail—don't ever be afraid to come back to me."	34
17		a. Limitation of ideas	"What kind of work do you like best—really?" her daughter inquired suddenly, after a silent moment or two. "Why—I don't know," said her mother. "I never thought of it. I never tried any but teaching. I didn't like that. Neither did your Aunt Esther, but she's still teaching."	13
18			"And what part of housework do you like best?" the girl persisted. Mrs. Bell smiled again, wanly. "Seems to me sometimes as if I couldn't tell sometimes what part I like least!" she answered.	13
19			Diantha put her small, strong hands behind her head and leaned back in her chair. "We'll have to wait some time for that I fancy," she said. "But, Mother, there is one part you like—keeping accounts! I never saw anything like	14

			<p>the way you manage the money, and I believe you've got every bill since you were married."</p> <p>"Yes—I do love accounts," Mrs. Bell admitted. "And I can keep run of things. I've often thought your Father'd have done better if he'd let me run that end of his business."</p>	
20			<p>To leave home—to leave school-teaching, to leave love—and "go out to service" did not seem a step up, that was certain. But she set her red lips tighter and wrote the letters; wrote them and mailed them that evening, tired though she was.</p>	46
21			<p>"while on the other the ranks of mercenary labor are overcrowded. Why is it that while the peace and beauty, the security and comfort, of a good home, with easy labor and high pay, are open to every young woman, whose circumstances oblige her to toil for her living, she blindly refuses these true advantages and loses her health and too often what is far more precious!—in the din and tumult of the factory, or the dangerous exposure of the public counter."</p>	64
22		b. Limitation of Mobility	<p>"You'll be scandalised, I know—but—well, here goes. What would you think if Madeline—or any of the girls—should go away to work?"</p> <p>He looked at her lovingly, but with a little smile on his firm mouth.</p> <p>"I shouldn't allow it," he said.</p> <p>"O—allow it? I asked you what you'd think."</p> <p>"I should think it was a disgrace to the family, and a direct reproach to me," he answered. "But it's no use talking about that. None of the girls have any such foolish notion. And I wouldn't permit it if they had."</p> <p>Diantha smiled. "I suppose you never would permit your wife to work?"</p> <p>"My widow might have to—not my wife." He held his fine head a trifle higher, and her hand ached for a moment.</p>	9
23			<p>"I should say he had!" Diantha burst forth. "Five helpless women!—or three women, and two girls. Though Cora's as old as I was when I began to teach. And not one of 'em will lift a finger to earn her own living."</p> <p>"They weren't brought up that way," said Mrs. Bell. "Their mother don't approve of it."</p>	16

			She thinks the home is the place for a woman—and so does Ross—and so do I," she added rather faintly.	
24			<p>"You might as well know now as later," said her sister. "I have decided to leave home, that's all."</p> <p>"To leave home!" Mrs. Peters sat up straight and stared at her. "To leave home!—And Mother!"</p> <p>"Well?" said Diantha, while the tears rose and ran over from her mother's eyes. "Well, why not? You left home—and Mother—before you were eighteen."</p> <p>"That's different!" said her sister sharply. "I left to be married,—to have a home of my own. And besides I haven't gone far! I can see Mother every day."</p>	17
25			<p>"And you're meaning to leave home just to make money, are you?"</p> <p>"Why not?" said Diantha firmly. "Henderson did—when he was eighteen. None of you blamed him."</p> <p>"I don't see what that's got to do with it," her mother ventured.</p> <p>"Henderson's a boy, and boys have to go, of course. A mother expects that. But a girl—Why, Diantha! How can I get along without you! With my health!"</p> <p>"I should think you'd be ashamed of yourself to think of such a thing!" said young Mrs. Peters.</p>	17
26			<p>"I have decided to leave home and go to work," she said.</p> <p>"Don't you have work enough to do at home?" he inquired, with the same air of quizzical superiority which had always annoyed her so intensely, even as a little child.</p>	20
27			Her determination was not concealed by her outraged family. Possibly they thought that if the matter was well aired, and generally discussed, the daring offender might reconsider. Well-aired it certainly was, and widely discussed by the parents of the little town before young people who sat in dumbness, or made faint defense. It was also discussed by the young people, but not before their parents.	25
28			"Lucky for me you hadn't!" said he fondly. "I know it's been hard for you, little girl. I never meant that you should give up architecture—that's a business a woman could	54

			carry on at home I thought, the designing part anyway. There's your 'drawing-room' and all your things—"	
29	3. Women's Stereotyping	a. Women Are Dependent	When Mr. Warden died, some four years previously, Roscoe was a lad of about twenty, just home from college, full of dreams of great service to the world in science, expecting to go back for his doctor's degree next year. Instead of which the older man had suddenly dropped beneath the burden he had carried with such visible happiness and pride, such unknown anxiety and straining effort; and the younger one had to step into the harness on the spot.	8
30			He was brave, capable, wholly loyal to his mother and sisters, reared in the traditions of older days as to a man's duty toward women. In his first grief for his father, and the ready pride with which he undertook to fill his place, he had not in the least estimated the weight of care he was to carry, nor the time that he must carry it. A year, a year or two, a few years, he told himself, as they passed, and he would make more money; the girls, of course, would marry; he could "retire" in time and take up his scientific work again. Then—there was Diantha.	8
31			"You'll be scandalised, I know—but—well, here goes. What would you think if Madeline—or any of the girls—should go away to work?" He looked at her lovingly, but with a little smile on his firm mouth. "I shouldn't allow it," he said. "O—allow it? I asked you what you'd think." "I should think it was a disgrace to the family, and a direct reproach to me," he answered. "But it's no use talking about that. None of the girls have any such foolish notion. And I wouldn't permit it if they had." Diantha smiled. "I suppose you never would permit your wife to work?" "My widow might have to—not my wife." He held his fine head a trifle higher, and her hand ached for a moment.	9
32			"To leave home!" Mrs. Peters sat up straight and stared at her. "To leave home!—And Mother!"	17

			<p>"Well?" said Diantha, while the tears rose and ran over from her mother's eyes. "Well, why not? You left home—and Mother—before you were eighteen."</p> <p>"That's different!" said her sister sharply. "I left to be married,—to have a home of my own. And besides I haven't gone far! I can see Mother every day."</p>	
33		b. Women Do Not Need Much Money	<p>"To earn money—for one thing."</p> <p>"Can't you earn money enough by teaching?" the Mother broke in eagerly. "I know you haven't got the same place this fall—but you can get another easy enough."</p> <p>Diantha shook her head. "No, Mother, I've had enough of that. I've taught for four years. I don't like it, I don't do well, and it exhausts me horribly. And I should never get beyond a thousand or fifteen hundred dollars a year if I taught for a lifetime."</p> <p>"Well, I declare!" said her sister. "What do you expect to get? I should think fifteen hundred dollars a year was enough for any woman!"</p>	17
34			<p>"Isn't teaching earning your living?"</p> <p>"What are you going to do?" the girls protested variously, and Mrs. Warden, with a motherly smile, suggested!!!!</p> <p>"That doesn't explain your wanting to leave Ross, my dear—and your mother!"</p> <p>"I don't want to leave them," protested Diantha, trying to keep her voice steady. "It is simply that I have made up my mind I can do better elsewhere."</p> <p>"Do what better?" asked Mrs. Warden with sweet patience, which reduced Diantha to the bald statement, "Earn more money in less time."</p> <p>"And is that better than staying with your mother and your lover?" pursued the gentle inquisitor; while the girls tried, "What do you want to earn more money for?" and "I thought you earned a lot before."</p>	29
35			<p>Now Diantha did not wish to state in so many words that she wanted more money in order to marry sooner—she had hardly put it to herself that way. She could not make them see in a few moments that her plan was to do far more for her mother than she would otherwise ever be able to. And as to making them understand the larger principles at stake—the range and depth of her full purpose—that would be physically impossible.</p>	29

36		c. Women are Incapable	"Yes—I do love accounts," Mrs. Bell admitted. "And I can keep run of things. I've often thought your Father'd have done better if he'd let me run that end of his business."	14
37			"I should say he had!" Diantha burst forth. "Five helpless women!—or three women, and two girls. Though Cora's as old as I was when I began to teach. And not one of 'em will lift a finger to earn her own living."	16
38			"Any time you feel like coming back you will be welcome, Dear. "Yours, Ross." "Any time she felt like coming back? Diantha slipped down in a little heap by the bed, her face on the letter— her arms spread wide. The letter grew wetter and wetter, and her shoulders shook from time to time.	47
39			"Of course not; and why should she? Nice, womanly business, I am sure. I hope nobody'd expect a girl who can keep house for a whole township to settle down to bossing one man and a hired girl."	116
40	4. Women's Workloads: Women Are in Charge of Housework although They Work outside	-	Diantha gave a fierce little laugh. She admired her father in some ways, enjoyed him in some ways, loved him as a child does if not ill treated; but she loved her mother with a sort of passionate pity mixed with pride; feeling always nobler power in her than had ever had a fair chance to grow. It seemed to her an interminable dull tragedy; this graceful, eager, black-eyed woman, spending what to the girl was literally a lifetime, in the conscientious performance of duties she did not love.	14
41		-	"I guess you have," said Mrs. Bell proudly. "You were only eleven when you made your first batch. I can remember just as well! I had one of my bad headaches that night—and it did seem as if I couldn't sit up! But your Father's got to have his biscuit whether or no. And you said, 'Now Mother you lie right still on that sofa and let me do it! I can!' And you could!—you did! They were bettern' mine that first time—and your Father praised 'em—and you've been at it ever since." "Yes," said Diantha, with a deeper note of feeling than her mother caught, "I've been at	14-15



			<p>it ever since!"</p> <p>"Except when you were teaching school," pursued her mother.</p> <p>"Except when I taught school at Medville," Diantha corrected. "When I taught here I made 'em just the same."</p> <p>"So you did," agreed her mother. "So you did! No matter how tired you were—you wouldn't admit it. You always were the best child!"</p>	
42		-	<p>But her young strength had been heavily taxed from childhood in that complex process known as "helping mother." As a little child she had been of constant service in caring for the babies; and early developed such competence in the various arts of house work as filled her mother with fond pride, and even wrung from her father some grudging recognition. That he did not value it more was because he expected such competence in women, all women; it was their natural field of ability, their duty as wives and mothers. Also as daughters. If they failed in it that was by illness or perversity. If they succeeded—that was a matter of course.</p>	19
43		-	<p>"Most women seem better able to meet it!" she burst forth. "It's not my trade! I'm willing to work, I like to work, but I can't <i>bear</i> housework! I can't seem to learn it at all! And the servants will not do it properly!"</p> <p>"Perhaps they know your limitations, and take advantage of them! But cheer up, dear. It's no killing matter. Order by phone, don't forget the ice, and I'll try to get home early and help. Don't cry, dear girl, I love you, even if you aren't a good cook! And you love me, don't you?"</p>	39
44		-	<p>Then she stood, undetermined, looking about that messy kitchen while the big flies bumped and buzzed on the windows, settled on every dish, and swung in giddy circles in the middle of the room. Turning swiftly she shut the door on them. The dining-room was nearly as bad. She began to put the cups and plates together for removal; but set her tray down suddenly and went into the comparative coolness of the parlor, closing the dining-room door behind her.</p>	39

45		-	"Of course I love him!" she said to herself aloud but softly, remembering the baby, "And no doubt he loves me! I'm glad to be his wife! I'm glad to be a mother to his child! I'm glad I married him! But—this is not what he offered! And it's not what I undertook! He hasn't had to change his business!"	39
46		-	She marched up and down the scant space, and then stopped short and laughed drily, continuing her smothered soliloquy. "Do you love me?" they ask, and, 'I will make you happy!' they say; and you get married—and after that it's Housework!" "They don't say, 'Will you be my Cook?' 'Will you be my Chamber maid?' 'Will you give up a good clean well-paid business that you love—that has big hope and power and beauty in it—and come and keep house for me?'"	39-40
47		-	Can't a woman enjoy her home, just as a man does, without running the shop? I enjoy ocean travel, but I don't want to be either a captain or a common sailor!"	44
93		-	"Heavy! Of course it's heavy! The more fun to lift it! You'll do it, Diantha, I know you will, with that steady, relentless push of yours. But the cooked food is going to be your biggest power, and you must let me start it right. Now you listen to me, and make Mrs. Thaddler eat her words!"	104
94		-	It is no easy matter to overcome prejudices many centuries old, and meet the criticism of women who have nothing to do but criticize. Those who were "mistresses," and wanted "servants,"—someone to do their will at any moment from early morning till late evening,—were not pleased with the new way if they tried it; but the women who had interests of their own to attend to; who merely wanted their homes kept clean, and the food well cooked and served, were pleased. The speed, the accuracy, the economy; the pleasant, quiet, assured manner of these skilled employees was a very different thing from the old slipshod methods of the ordinary general servant.	104
95		-	"That's not all I mean—by a long way," said Mrs. Thaddler. She said so much, and said it so ingeniously, that a dark rumor arose from nowhere, and grew rapidly. Several families discharged their Union House girls. Several girls complained that they were	105

			insultingly spoken to on the street. Even the lunch patronage began to fall off.	
93		-	"Heavy! Of course it's heavy! The more fun to lift it! You'll do it, Diantha, I know you will, with that steady, relentless push of yours. But the cooked food is going to be your biggest power, and you must let me start it right. Now you listen to me, and make Mrs. Thaddler eat her words!"	104

#### **B. The Struggles Diantha Performs to Encounter the Problems in Pursuing Women's Emancipation**

<b>No</b>	<b>Category</b>	<b>Sub Category</b>	<b>Quotations</b>	<b>Page</b>
48	-	-	She flashed a grateful look at him. "It is this way, my dear. I have two, three, yes four, things to consider:—My own personal problem—my family's—yours—and a social one."	32
49	-	-	She rose hurriedly and took a step or two up and down. "I don't suppose— in spite of your loving me, that I can make you see it as I do. But I'll be just as clear as I can. There are some years before us before we can be together. In that time I intend to go away and undertake a business I am interested in. My purpose is to—develop the work, to earn money, to help my family, and to—well, not to hinder you."	32
50	1. Strengthening Herself	-	"I knew it would be hard," she murmured to herself, "That is I knew the facts—but I didn't know the feeling!" She stood at the gate between the cypresses, sat waiting under the acacia boughs, walked restlessly up and down the path outside, the dry pepper berries crush softly under foot; bracing herself for one more struggle—and the hardest of all.	31
51		-	The quiet everyday tragedy of that distasteful life—the slow withering away of youth and hope and ambition into a gray waste of ineffectual submissive labor—not only of her life, but of thousands upon thousands like her—it all rose up like a flood in the girl's hot young heart.	34

52			It was hard on them. Diantha had faced her own difficulties bravely enough; and sympathized keenly with her mother, and with Ross; but she had not quite visualized the mortification of her relatives. She found tears in her eyes over her mother's letter. Her sister's made her both sorry and angry—a most disagreeable feeling—as when you step on the cat on the stairs.	47
53		-	"In the first place I love you. I shall love you always, whatever you do. But I will not disguise from you that this whole business seems to me unutterably foolish and wrong.	47
54		-	"I shall not argue nor plead with you, Dear Girl; I know you think you are doing right; and I have no right, nor power, to prevent you. But if my wish were right and power, you would be here to-night, under the shadow of the acacia boughs—in my arms!"	47
55		-	The letter grew wetter and wetter, and her shoulders shook from time to time. But the hands were tight-clenched, and if you had been near enough you might have heard a dogged repetition, monotonous as a Tibetan prayer mill: "It is right. It is right. It is right." And then. "Help me—please! I need it." Diantha was not "gifted in prayer."	48
56		-	Diantha used to cry over her letters quite often. But she would put them away, dry her eyes, and work on at the plans she was maturing, with grim courage. "It's hard on them now," she would say to herself. "Its hard on me—some. But we'll all be better off because of it, and not only us—but everybody!"	56
57		-	Diantha kept her plans to herself, as usual, but they grew so fast that she felt a species of terror sometimes, lest the ice break somewhere. "Steady, now!" she would say. "This is real business, just plain business. There's no reason why I shouldn't succeed as well as Fred Harvey. I will succeed. I am succeeding."	117
58		-	"Why can't he see," she would say to herself, "that if this succeeds, he can do his work; that I can make it possible for him? And he won't let me. He won't take it from me. Why are men so proud? Is there anything so ignominious about a woman that it is disgraceful to let one help you? And why can't he think at all about the others? It's not just us, it's all people. If this works, men will have easier times, as well as women. Everybody can do their real work better with this old primitive business once set right."	118

59	2. Moving to Other Places	-	"with letters of introduction from my former minister, told him what I wanted to do, and asked him if he could suggest anyone in immediate need of help in this line. He said he had called here recently, and believed you were looking for someone. Here is the letter I showed him," and she handed Mrs. Porne a most friendly and appreciative recommendation of Miss D. Bell by a minister in Jopalez, Inca Co., stating that the bearer was fully qualified to do all kinds of housework, experienced, honest, kind, had worked seven years in one place, and only left it hoping to do better in Southern California.	41
60		-	"Such a talk as I have had with Miss Bell! She is so queer! But she's nice too, and it's all reasonable enough, what she says. You know she's studied this thing all out, and she knows about it—statistics and things. I was astonished till I found she used to teach school. Just think of it! And to be willing to work out! She certainly does her work beautiful, but—it doesn't seem like having a servant at all. I feel as if I—boarded with her!"	48
61		-	O—she'll only agree to stay six months even at this rate!" "Well—keep her six months and be thankful. I thought she was too good to last!"	52
62		-	Miss Bell fulfilled her carefully specified engagement to the letter; rested her peaceful hour in the morning; walked and rode in the afternoon; familiarized herself with the length and breadth of the town; and visited continuously among the servants of the neighborhood, establishing a large and friendly acquaintance. If she wore rubber gloves about the rough work, she paid for them herself; and she washed and ironed her simple and pretty costumes herself—with the result that they stayed pretty for surprising periods.	55
63		-	Diantha studied and observed. They brought her their poor confidences, painfully similar. Always poverty—or they would not be there. Always ignorance, or they would not stay there. Then either incompetence in the work, or inability to hold their little earnings—or both; and further the Tale of the Other Side—the exactions and restrictions of the untrained mistresses they served; cases of withheld wages; cases of endless requirements; cases of most arbitrary interference with their receiving friends and "followers," or going out; and cases, common	57-58

			enough to be horrible, of insult they could only escape by leaving.	
64		-	"You'll have to do just that sort of thing when you are running your business, won't you?" her visitor went on. "And the summer's not a good time to start a thing like that, is it?" Diantha meditated. "No, I wasn't going to. I was going to start somewhere— take a cottage, a dozen girls or so—and furnish labor by the day to the other cottages." "Well, you might be able to run that on the side," said Mrs. Weatherstone. "And you could train my girls, get in new ones if you like; it doesn't seem to me it would conflict. But to speak to you quite frankly, Miss Bell, I want you in the house for my own sake. You do me good."	77-78
65		-	Diantha had her hands full. Needless to say her sudden entrance was resented by the corps of servants accustomed to the old regime. She had the keys; she explored, studied, inventoried, examined the accounts, worked out careful tables and estimates. "	84
66		-	She soon discharged the unsatisfactory ones, and substituted the girls she had selected for her summer's experiment, gradually adding others, till the household was fairly harmonious, and far more efficient and economical. A few changes were made among the men also.	85
67		-	Diantha studied types, questioned them, drew them out, adjusted facts to theories and theories to facts. She found the weakness of the whole position to lie in the utter ignorance and helplessness of the individual servant. "If they were only organized," she thought—"and knew their own power!—Well; there's plenty of time."	85
68		-	They did not know that the young captain of industry had deliberately chosen Orchardina as her starting point on account of the special conditions. The even climate was favorable to "going out by the day," or the delivery of meals, the number of wealthy residents gave opportunity for catering on a large scale; the crowding tourists and health seekers made a market for all manner of transient service and cooked food, and the constant lack of sufficient or capable servants forced the people into an unwilling consideration of any plan of domestic assistance.	94

69	3. Bonding Sisterhood	-	"The <i>idea!</i> " wrote Mrs. Susie. "A girl with a good home to live in and another to look forward to—and able to earn money <i>respectably!</i> to go out and work like a common Irish girl! Why Gerald is so mortified he can't face his friends—and I'm as ashamed as I can be! My own sister! You must be <i>crazy</i> —simply <i>crazy!</i> "	47
70		-	"In the first place I love you. I shall love you always, whatever you do. But I will not disguise from you that this whole business seems to me unutterably foolish and wrong.... "I suppose you expect by some mysterious process to "develop" and "elevate" this housework business; and to make money.	47
71		-	"We speak of giving them the safety and shelter of the home,"—here Diantha grew solemn;—"So far from sharing our homes, she gives up her own, and has none of ours, but the poorest of our food and a cramped lodging; she has neither the freedom nor the privileges of a home; and as to shelter and safety—the domestic worker, owing to her peculiarly defenceless position, furnishes a terrible percentage of the unfortunate."	65
72		-	The necessary work of the kitchenless house will be done by the hour, with skilled labor; and we shall order our food cooked instead of raw. This will give to the employees a respectable well-paid profession, with their own homes and families; and to the employers a saving of about twothirds of the expense of living, as well as an end of all our difficulties with the servant question. That is the way to elevate—to enoble domestic service. It must cease to be domestic service—and become world service."	67
73		a. Establishing A Women's Club	So she pursued her way; and, with Mrs. Porne's permission—held a sort of girl's club in her spotless kitchen one evening a week during the last three months of her engagement. It was a "Study and Amusement Club." She gave them short and interesting lessons in arithmetic, in simple dressmaking, in easy and thorough methods of housework. She gave them lists of books, referred them to articles in magazines, insidiously taught them to use the Public Library.	57

			They played pleasant games in the second hour, and grew well acquainted. To the eye or ear of any casual visitor it was the simplest and most natural affair, calculated to "elevate labor" and to make home happy.	
74			Diantha studied and observed. They brought her their poor confidences, painfully similar. Always poverty—or they would not be there. Always ignorance, or they would not stay there. Then either incompetence in the work, or inability to hold their little earnings—or both; and further the Tale of the Other Side—the exactions and restrictions of the untrained mistresses they served; cases of withheld wages; cases of endless requirements; cases of most arbitrary interference with theirreceiving friends and "followers," or going out; and cases, common enough to be horrible, of insult they could only escape by leaving.	57-58
75			By the time the family moved down to Santa Ulrica, there was quite a new spirit in the household. Mrs. Weatherstone fully approved of the Girls' Club Diantha had started at Mrs. Porne's; and it went on merrily in the larger quarters of the great "cottage" on the cliff.	85
76			Diantha studied types, questioned them, drew them out, adjusted facts to theories and theories to facts. She found the weakness of the whole position to lie in the utter ignorance and helplessness of the individual servant. "If they were only organized," she thought—"and knew their own power!—Well; there's plenty of time."	85
77			In a year's deliberate effort Diantha had acquainted herself with the rank and file of the town's housemaids and day workers, and picked her assistants carefully. She had studied the local conditions thoroughly, and knew her ground.	94
78		b. Educating Women in the Clubs	"Household labor calls for the practice of several distinct crafts, and, to be properly done, requires thorough training and experience. Its performer is not only in a position of confidence, as necessarily entrusted with the care of the employer's goods and with knowledge of the most intimate family relations; but the work itself, in maintaining the life and health of the members of the household, is of most vital importance.	49



79			So she pursued her way; and, with Mrs. Porne's permission—held a sort of girl's club in her spotless kitchen one evening a week during the last three months of her engagement. It was a "Study and Amusement Club." She gave them short and interesting lessons in arithmetic, in simple dressmaking, in easy and thorough methods of housework. She gave them lists of books, referred them to articles in magazines, insidiously taught them to use the Public Library.	57
80			"Furthermore," pursued Mrs. Dankshire, "this has occurred to me. Would it not be well to have our ladies bring with them to the meeting the more intelligent of their servants; that they might hear and see the—the dignity of household labor—so ably set forth? "Isn't it—wouldn't that be a—an almost dangerous experiment?" urged Mrs. Ree; her high narrow forehead fairly creped with little wrinkles: "She might—say something, you know, that they might—take advantage of!"	59
81			She found the weakness of the whole position to lie in the utter ignorance and helplessness of the individual servant. "If they were only organized," she thought—"and knew their own power!—Well; there's plenty of time."	85
82	4. Building a Company	-	The document was somewhat novel. A clear statement of the hours of labor required in the position, the quality and amount of the different kinds of work; the terms on which she was willing to undertake it, and all prefaced by a few remarks on the status of household labor which made Mr. Porne open his eyes.	49
83		-	"Most of us, however widely interested in the higher education, are still—and find in this our highest honor—wives and mothers." These novel titles called forth another round of applause.	63
84		-	"We speak of giving them the safety and shelter of the home,"—here Diantha grew solemn;—"So far from sharing our homes, she gives up her own, and has none of ours, but the poorest of our food and a cramped lodging; she has neither the freedom nor the privileges of a home; and as to shelter and safety—the domestic worker, owing to her peculiarly defenceless position, furnishes a terrible percentage of the unfortunate."	65

85		-	The necessary work of the kitchenless house will be done by the hour, with skilled labor; and we shall order our food cooked instead of raw. This will give to the employees a respectable well-paid profession, with their own homes and families; and to the employers a saving of about twothirds of the expense of living, as well as an end of all our difficulties with the servant question. That is the way to elevate—to enoble domestic service. It must cease to be domestic service—and become world service."	67.
86		-	Union House opened in the autumn. The vanished pepper trees were dim with dust in Orchardina streets as the long rainless summer drew to a close; but the social atmosphere fairly sparkled with new interest. Those who had not been away chattered eagerly with those who had, and both with the incoming tide of winter visitors.	94
87		-	Diantha smiled cheerfully. "That's because all your ideas are based on what we call 'domestic economy,' which is domestic waste. I buy in large quantities at wholesale rates, and my cook with her little helper, the two maids, and my own share of the work, of course, provides for the lot. Of course one has to know how."	98
88		-	The girl's methods were simple and so organized as to make one hand wash the other. Her house had some twenty-odd bedrooms, full accommodations for kitchen and laundry work on a large scale, big dining, dancing, and reception rooms, and broad shady piazzas on the sides. Its position on a corner near the business part of the little city, and at the foot of the hill crowned with so many millionaires and near millionaires as could get land there, offered many advantages, and every one was taken.	98
89		-	The main part of the undertaking was a House Worker's Union; a group of thirty girls, picked and trained. These, previously working out as servants, had received six dollars a week "and found." They now worked an agreed number of hours, were paid on a basis by the hour or day, and "found" themselves. Each had her own room, and the broad porches and ball room were theirs, except when engaged for dances and meetings of one sort and another.	98

90		-	"This is a new stage of labor," their leader reminded them. "You are not servants—you are employees. You wear a cap as an English carpenter does—or a French cook,—and an apron because your work needs it. It is not a ruffled label,—it's a business necessity. And each one of us must do our best to make this new kind of work valued and respected."	104
91		-	"Of course not; and why should she? Nice, womanly business, I am sure. I hope nobody'd expect a girl who can keep house for a whole township to settle down to bossing one man and a hired girl."	116
92		-	A score of years after there were to be found in Orchardina folk who still whispered about dark allegations concerning Union House; and the papers had done some pretty serious damage; but the fame of good food, good service, cheapness and efficiency made steady headway.	117
96		-	"There's young Mrs. Weatherstone, mother—" suggested Dora. "A nobody!" her mother replied. "She has the Weatherstone money, of course, but no Position; and what little she has she is losing by her low tastes. She goes about freely with Diantha Bell—her own housekeeper!" "She's not her housekeeper now, mother—" "Well, it's all the same! She was! And a mere general servant before that! And now to think that when Ross is willing to overlook it all and marry her, she won't give it up!"	130
97		-	"She sees the business, and she has a great view of all it is going to do for women to come; but I don't think she realizes how much she is doing right now for women here—and men, too. There were my friends the Pornes; they were 'drifting apart,' as the novels have it—and no wonder. Isabel was absolutely no good as a housekeeper; he naturally didn't like it—and the baby made it all the worse; she pined for her work, you see, and couldn't get any time for it. Now they are as happy as can be—and it's just Diantha Bell's doings. The housework is off Isabel's shoulders. "Then there are the Wagrams, and the Sheldons, and the Brinks—and ever so many more—who have told me themselves that they are far happier than they ever were before..."	130

98		-	<p>... Mr. Bell lived on in great contentment under the impression that he was about to move at almost any time. To his friends and cronies he dilated with pride on his daughter's wonderful achievements.</p> <p>"She's as good as a boy!" he would declare. "Women nowadays seem to do anything they want to!" And he rigidly paid his board bill with a flourish.</p>	132
99		-	<p>Her mother, growing plumper now, thriving continuously in her new lines of work, kept the hotel under her immediate management, and did bookkeeping for the whole concern.</p>	139
100		-	<p>New Union Home ran itself, and articles were written about it in magazines; so that here and there in other cities similar clubs were started, with varying success. The restaurant was increasingly popular; Diantha's cooks were highly skilled and handsomely paid, and from the cheap lunch to the expensive banquet they gave satisfaction.</p>	139
101		-	<p>They were friends old and tried, and happy in mutual affection. Diantha had many now, though none quite so dear. Her parents were contented— her brother and sister doing well— her children throve and grew and found Mama a joy they never had enough of.</p>	145
102		-	<p>"From what I hear about you in foreign lands; from what I read about you wherever I go; and, even more, from what I see, as a visitor, in many families; I have at last begun to grasp the nature and importance of your work.</p> <p>"As a man of science I must accept any truth when it is once clearly seen; and, though I've been a long time about it, I do see at last what brave, strong, valuable work you have been doing for the world. Doing it scientifically, too. Your figures are quoted, your records studied, your example followed. You have established certain truths in the business of living which are of importance to the race. As a student I recognize and appreciate your work. As man to man I'm proud of you—tremendously proud of you. As your husband! Ah! my love! I am coming back to you—coming soon, coming with my Whole Heart, Yours! Just wait, My Darling, till I get back to you!</p>	145